# THE CHURCHMAN.

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### THE ANTI-CORN LAW CONFERENCE.—EXTRAORDINARY PROCEEDINGS.

We find in our foreign papers long and minute reports of these proceedings, which are too much of a political character to be suitable for our columns. The following passages, however, present such amusing and forcible illustrations of principle, that we have thought it worth while to detach them from the rest and give them to our readers.

Dr. Vaughan moved that the chair should be taken at nine o'clock, and that the first half hour should be spent in prayer. Mr. Fletcher suggested that the question should be brought under the consideration of the committee who should report on the subject. Dr. Cox would not leave to the decision of any committee on earth the question as to whether or no they should pray together—(hear, hear.) They were the persons who should determine whether they should send up their aspirations to the throne of grace, and therefore he had great pleasure in seconding the motion of Dr. Vaughan—(hear, hear.)

T. East supported the motion. They would be held up as a disgrace to the whole community if they did not commence their proceedings each day with prayer. (Cheers.)

Mr. Hamilton, of Leeds, would suggest a very simple method of reconciling all differences on the subject, by merely repeating the Lord's Prayer, which contained a very suitable petition. He thought if parties were left to make extempore prayer, according to their own discretion, *sentiments would be introduced not in accordance with the spirit of devotion*, or which would reflect on extempore prayer.—("Hear, hear," cheers and confusion.)

Dr. Ritchie, of Glasgow, said he understood that to be a meeting of ministers of the Gospel, and, therefore, he could not understand why it should be made a question at all—(cheers.) That in a body constituted like that there was no doubt some fractional elements of such a nature that they could not be trusted to make extempore prayer, but it was a difficult matter to draw a line of demarcation between those who could and those who could not join in prayer. (This we understood to be his observation, but it was difficult to hear all he said from the confusion which prevailed.) He thought it ought to be understood, that when they met, their first act should be to engage in prayer, and those who could not join, to their own master let them answer—(cheers and confusion.)

Dr. Hannay said the question was one of very great difficulty. There were persons present of all denominations. He was surrounded by several Roman Catholic priests, and fairness to them required that if extempore prayer was introduced, they should begin with the celebration of the Mass also—(confusion, cheers, and hisses.) Before he assented to the proposition, he must know who were the parties fixed on to make prayer. For instance, there was Dr. Baird, an Unitarian, present, and if he were to conduct their religious services he (Dr. Hannay) should not think it right to join—("hear," and confusion.) Here was an apple of discord thrown into their deliberation, and if once the resolution was adopted, it would turn the meeting into an assembly of one, or, at most, of two or three denominations, which composed the majority, and exclude all the rest. For once he begged of them to forget their distinctive sects, and unite in the cause of suffering humanity—("hear," and cheers.) He should most decidedly oppose the motion for the introduction of any religious service.

Mr. W. M'Kerrow moved that the subject be referred to the executive committee. A Roman Catholic priest here rose in a most violent manner, and said, as a Catholic clergyman, he should put his decided negative on the resolution—(loud cries of chair, and confusion.) The whole meeting rose, and a scene which it would be impossible to describe ensued; the noise and shouting more resembled a disorderly mob than a deliberative assembly, and the discordant sounds were so great that, although the priest shouted at the top of his voice, only fragments of sentences could be heard. We understood him to say, he admitted that it was their duty to pray to God, but that meeting was not assembled for religious service at all. The object of the meeting was to discuss the necessity of a total "repale" of the corn laws—(hear, hear.) He was of opinion that God, the Great Creator, when he made man in his own living image as his word said, intended that he should eat of the fatness of the earth—(question.) There never was a more cruel and a more irreligious enactment—(loud cries of "question," and "down, down,")—nor one more opposed to Christianity—(renewed cries of "question" and "down.") The rev. gentleman made some further observations in dumb show, amid cries of "chair" and "off." At length he was pulled down by his friends near him, and, after some difficulty, order was partially restored.

The Chairman said, with all respect for the motives of those who proposed the resolution, if that were the only place in which they could meet, the case would be different; but, as it was not, he fervently desired those who had proposed the resolution would recall it, and meet in their own classes and in their own coteries for social worship. (Hear, hear.) He asked it not only on behalf of the consciences of their Roman Catholic brethren, but also on behalf of their suffering fellow-creatures. He had every respect for the motives of those who introduced the subject, but he trusted they would leave that as an arena in which they could join as brethren linked together in the cause of suffering humanity. (Hear, and cheers.)

Dr. Vaughan said he should not have proposed a resolution had he supposed there had been any present who could not conscientiously join in prayer with them. However, as there appeared a strong feeling on the subject, he would withdraw the resolution. (Cheers.)

### SOCIALIST MINISTERS.

At the police court to-day the dissenting squabblers summoned three "ministers" of the Socialist "denomination," named Campbell, Loyd, and Buchanan, for forcibly entering the Town-hall on the previous day, whilst the "National Conference" was sitting, and thereby annoying the Whig-Radical reverends then in debate.

Police-constable Murphy stated, that the prisoners were given into custody about 5 o'clock the previous evening, charged with having disturbed the peace of the meeting then holding at the Town-hall.

Mr. Massie, who appeared as complainant on the occasion, stated, that between 4 and 5 o'clock on the previous evening the prisoners came to the Town-hall and attempted to force their way into the conference. The conference was a meeting of ministers of all denominations under the name of Christian, and called for the purpose of considering the corn laws and their effects on the happiness of the community and the prosperity of our commerce. To this conference none were admitted but ministers of the Gospel, or parties who had tickets. Tickets of admission had been duly issued, and without parties were possessed of them they had no right to be present at the conference. The parties now before the Court were charged with forcing their way into the room, and one of them got hold of the doorkeeper by the collar and forced him away, and passed into the conference without producing the required ticket. The complainant was secretary to the conference, and was directed to remonstrate with the party, which he did, and he warned them that if they did not quietly go away, he would call in the officers of justice and have them removed. The parties refused to go, and a policeman was sent for, and they were given into custody.

Mr. Maude (the magistrate.)—Who are the parties who have taken the conference room?

The Rev. (Rev. indeed!!) Mr. Massie.—The boroughreeve and constables have granted the use of the room for the conference, and the parties to whom it was granted have laid down certain rules, which the prisoners have not complied with.

The Rev. (Rev. Socialist!! but quite as much so as Mr. Massie, a Brownist,) J. Loyd.—I am charged, it appears, with an assault, and I should wish to know if that charge is pressed?

Mr. A. Campbell.—I claim the right to go into the room as a minister, according to the invitation given. I believe that the parties who refused me admission had no right to do so. I have come from a considerable distance to attend the conference by invitation, signed by the secretary of the conference.

Mr. J. Loyd.—The rules or conditions alluded to by Mr. Massie have not been produced. I am a minister, and I claim the right of going into the conference, and in I will go. (Laughter.)

The Magistrate.—Before you can claim admission you must either procure a ticket from the authorized parties connected with the meeting or obtain an admission from the mayor, boroughreeve, or commissioners of police, in whom is vested the possession of the town-hall.

Mr. Massie.—The conference was not intended for any parties but ministers of the Gospel, and therefore those men had no right to admission.

Mr. Campbell.—Men, eh! Well, that's civil! *I am a minister as well as yourself*, and I hold in my hand a letter from the secretary of the conference requesting me to attend, and my name has been publicly advertised in some of the Manchester papers as one of the ministers who had been summoned to attend the meeting. I have come some distance, and have applied for my tickets in the usual way with others, but I was refused, and therefore I had no remedy but to enforce my right to be present, by getting into the room in the best way I could.

The Magistrate.—You must go to the mayor and obtain his authority.

Mr. J. Loyd.—I have a right to attend the conference, and I will. I have come 200 miles for that purpose, and I must and will be present. I am as much a minister as any of the parties who are there, and I can prove that I have better pretensions to that title than any of them.

The Magistrate.—I am not here to judge of your pretensions, and I cannot enter into a discussion on that matter. I discharge the case.

Mr. Loyd.—May I inquire whether I cannot legally claim my travelling expenses from the Anti-Corn Law League, having been specially invited by them, and then refused admission?

The Magistrate.—I do not know that you can, but that is an affair with which I have nothing whatever to do.

Mr. Loyd.—Then I will go back again, and demand admission.

The Rev.!! Socialists then left the court-house, and again proceeded to the town-hall, from which they were forcibly ejected by the doorkeeper. Shortly afterwards they returned to the borough-court, and applied for a warrant or summons for Mr. James Thompson, a gentleman who assisted in ejecting them, which was, however, refused.

Upon the whole, the Anti-Corn Law League, with their "National" Ministerial Conference, do not appear to have taken much by their movements. The working classes do not seem to have the slightest interest in their proceedings, and the respectable portion of the community have not countenanced them. Ridicule appears to be all the Conference has earned for itself.—*London Church Intelligencer.*

## COMMUNICATIONS.

For the Churchman.

### LIFE AND DEATH.

A FRAGMENT.

The priest, clad in his white robe, stood within the chancel. At his left was the altar, on which were carefully placed the bread and wine, the body and blood of our Lord Jesus Christ. Presently I saw the people walking along the several aisles: they approached in a humble gait the sacred enclosure: they kneeled them reverently upon their knees, and wept. It is the thought of Him whose death they are commemorating that bringeth the tear to their eyes: it is the thought of their great unworthiness and His unspotted innocence, that boweth them to the ground. Oh! with what fondness do they press to their teeth those holy symbols; with what mournful joy do they seem to eat of the body and drink of the blood of Him who died for them!

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Again, I saw the priest standing within the chancel. The silken scarf which had before hung over his shoulders, down his white robe, was exchanged for one of crape. Before him was a coffin covered over with a velvet pall. At either side and about him were the mourners—brothers, sisters, parents; friends of the lamented—laboring as it were to quench with tears the burnings of their sorrow. I heard a voice, "I heard a voice from heaven, saying, Write, from henceforth blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors." The corpse was carried slowly away; they bore it to the grave; earth to earth, ashes to ashes, dust to dust—they left it to its repose.

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Again, for the third time in the same day, I saw the priest standing within the chancel. The bells had scarcely ceased their merry noise; the lively tones of the organ were scarcely hushed; when the doors of the temple were thrown open, and up the aisle in quick but modest step were seen advancing the bride and the bridegroom; the bridemaids and the groomsmen, crowned with roses and radiant with smiles. Beautiful pair! Clearer than dreams and brighter than visions be thy life! Now, as ye pledge your troths, I see the dark clouds gathering over your heads. There is a fearful uncertainty in human life. Oh! may ye trust to the Sun of Righteousness to dispel the gloom of the fears which shall disturb you; and brighten your path, downward to the tomb, upward to heaven, the Lamb and His Bride!

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Thus life is like the night; which is partly made of the gloom of darkness and partly of the brightness of the stars. And the light and the darkness struggle together for the mastery, but each sustains its footing, and neither is overcome till the sun, like a warrior refreshed from sleep, rises in the heavens and chases them both away. So joy and sorrow are at perpetual variance so long as we live, and each is worsted by the struggle; so that the one is not pure joy, neither the other altogether sorrow. But gradually as we go downward toward the grave, that we may prepare to rise to heaven, the contest becomes fainter and fainter; and when we sink into its bosom, it is hushed and still, for we have reached the gates of the New Jerusalem, where is joy in its fulness, and pleasures forevermore.

E. W. W.

September, 1841.

For the Churchman.

### RECOLLECTIONS OF A BAPTISM.

What sparkles in that lucid flood
Is water by gross mortals eyed;
But, seen by Faith, 'tis blood
Out of a dear Friend's side. *Keble.*

It was on a morning in summer that I seated myself in our beautiful chapel, rather earlier than the usual hour for the week-day service. What a delightful contrast did the quiet of the house of God present to the noise and confusion of the streets I had just left! and what a delicious and refreshing coolness seemed to brood over the place after my long walk under the scorching summer sun! Those stately Corinthian columns, and those beautiful arches, how imposing were they in their grand and noble simplicity! And there was that dear old bell tolling, which, when a little one, I had clambered up into the steeple to look at, and stood beside it in wonder, and half in awe, as its ponderous tones boomed with a deafening reverberation on the ear. How I wished in those days for a set of chiming bells in that same steeple, which would ring out every evening at sunset, like those that kept me loitering about the churchyard of "Old Trinity" until the long heavy shadows of the parting daylight fell upon the graves. I have somewhere seen it remarked, that it was a sign of a morbid and melancholy temperament, and of a diseased imagination, to love to wander in graveyards, and to frequent the quiet resting-places of the dead. I cannot think so. What so free from sadness, so gleeful, joyous, and light-hearted, as a child? And yet the child loves to ramble in the churchyard, to read the names carved upon the stones, and to sit down upon the graves and talk with its playfellows of some one it has seen carried to their last home.

Days of my childhood, ye are vanished! Church of my childhood! Sabbath home of the wearied one! thou still remainest, and hast still a place in thy courts, and at thy altar, for one who gave thee the heart's first love!

The prayers fervently uttered by the little band of worshippers were ended—the voices that had blended in a song of praise were hushed—the blessing was pronounced—we were about retiring—when I saw an infant in the arms of its nurse. A baptism! I cannot go yet! Of all the holy and beautiful services of our Church, there is none more touching than her administration of the sacrament of Baptism. Following the example of her divine Master, who said, "Suffer little children to come unto me, and forbid them not," she gathers in her arms the lambs of Christ's flock, she washes them in the water of regeneration, and, ere the bright pure brow of infancy has become darkened with the shadow of actual guilt, she stamps upon it the cross of the good Shepherd, and enlists the young soldier under the banner of his soul's Lord. Who that has looked abroad in the world, and beheld how sin had marred its beauty, and how the waves of sorrow and trial roll on, and bear earth's children downward on their troubled bosom—and who that has looked within and marked the spirit's warfare with the rulers of the darkness of this world—but would hasten to place the young voyager on life's ocean, in the ark of safety?

Up the broad aisle until she stood beside the font, went a young mother, with her friends gathered round her, to give her child to God. The infant was very lovely, dressed in its white robe, so emblematic of childlike purity, and its pretty cap tied with a white riband; and the young sponsors looked so pleased and happy as they took their places in front of the altar, that for a moment I was lost in admiration of the group.

Another has brought her child, to participate in the blessings and the privileges conferred by the holy rite. Ah! that poor woman who was pacing the vestibule with the sick baby in her arms, has come up with it, and she is alone!—alone at such a joyous time as this! No sponsors to promise in the name of her infant, no friends to speak kindly to herself. No friends! Yes! the Friend of the friendless, the God of the destitute is with her! Here, before His altar, there is no distinction of persons; here the rich and the poor meet together as the children of one Father in heaven. Here, although her baby wears no white garment, it has poured upon it the water for the mystical washing away of sin, and is made an inheritor of that kingdom where all wear robes made white in the blood of the Lamb. Here it is a helpless, puny sufferer, with but a mother's arm to support its feeble head, and closing its dim eyes, unable to bear even the softened light from the darkened window; there, it shall be surrounded by angels and archangels, and all the host of heaven, and shall be enabled to gaze with undazzled eye on the wonders and glories of the Eternal kingdom. I could not help fancying that the young minister's look grew compassionate, and that his manner became more gentle, as he took the suffering little one from its mother, and laid its head upon his arm; and I am sure his tone was softer, as he bent nearly to the chancel rail that he might make her repeat in the name of her child, her renunciation of the world, the flesh, and the devil, and her promise to keep God's holy will and commandments, and to walk in the same all the days of her life.

The holy service is ended, and the young buds of promise have been given back to the shelter of a mother's love, there to be kept in trust for the Lord of the vineyard.

How often do our thoughts wander unbidden into the dim and shadowy future, tracing out the probable destinies of those in whom we are interested; and how did my thoughts thus wander, as in imagination I followed those children to their respective homes, and saw the one caressed by troops of friends, gently tended, and luxuriously cradled, while the other was laid upon its poor pallet, with its lone mother bending over it in tears. They have met once in the beginning of life's journey: will they meet again? And will the knowledge that the same Church received them into its bosom, that at the same font they were made children of God, break down the barriers of this world's pride, and endear them to each other? I know not how it is with others, but for myself, I know that such knowledge is one of the strongest links in the chain which binds me to some I love. Those children may not meet again, but they may, as we prayed God for them—and for him who sealed them to God's service—they may, after having fought faithfully under Christ's banner, meet again to obtain their reward.

Young warrior! thou art girded now
With armor for the fight,
The cross of Christ is on thy brow,
Around thee is his might.

O, do not thou in coming years
Prove recreant in the field,
Desert the banner of thy Lord,
Fling by thy sword and shield.

Press forward to the mount of God,
Nor stay in all the plain,
Up! loiter not! or wily foes
The vantage ground will gain.

Shrink not, faint heart! thy Saviour's grace
Sufficient is for thee,
Thy cause is his, and thou dost wear
Heaven-tempered panoply.

No craven heart should e'er be found
Where Christ has sealed his own,—
Young warrior, on! He'll crown thee when
The victory is won. J. C.

For the Churchman.

### THE TRUE IDEA.

NO. IV.

We proceed, according to the plan stated in our last, to give some account of the History of Pointed Architecture. In doing this, we shall adopt the divisions and periods laid down by Rickman. These are: I. The Early English, (following the transition period, of which we mentioned some of the characteristics in our last,) and prevailing throughout the thirteenth century. II. The Decorated, or Perfect Gothic, wherein the principle of *elasticity* was most completely developed, and which prevailed during the greater part of the fourteenth century. III. The Perpendicular, in which the debasing process commenced, that after 1540 prevailed to so lamentable an extent. In all these periods there are quite enough of distinctive characteristics to separate them from each other.

Salisbury Cathedral, founded in 1220, in the fifth year of Henry III., and finished in 1260, is the most perfect example of the Early English Style that can be found. It has been well called, "a point from which the antiquary may safely draw a conclusion, regarding the precise period of the change in the ecclesiastical style of building." The Chapter House of Christ Church, Oxford, is another fine specimen. The chief characteristics of this style are regular and constant, evidently being done on some fixed principle, and that seems to be the principle of elasticity. The capitals of the pillars are no longer, as in the Norman, the cushions, square stones above sculptured masses, terminating and cutting off the vertical appearance of the column; but they are graceful bells, surrounded with foliage curling beautifully upwards, and leading the eye over the deeply moulded profile of the abacus, to the elastic mouldings of the arch above. The vaulting appears to rest lightly as a service or sheet, upon the strongly grooved ribs, which alone seem to be supported by the clustered columns of Purbeck marble, a work of fairy lightness, but giant strength. The windows are tall, narrow, and lancet-headed, frequently combined in groups of two, three, or five, but still separate windows. In time, however, the space between the heads of the windows is opened by lozenges or quatrefoils, and so begins the delicate tracery of the second period. Crocketings are introduced, and occasionally a flying buttress is seen. These seem to be the peculiarities of the first period.

Some of the earliest specimens of the second, or Decorated Style, are the well known crosses erected to the memory of Queen Eleanor, who died in 1290. The reigns, however, of Edward II. and III., witnessed its perfection, and soon after the death of the latter sovereign, great changes were introduced; on this account it has been called the Edwardian Style. The choir of Merton Chapel, and the tower and spire of St. Mary's, Oxford, are good specimens. The great differences between this and the Early English style, are to be found in the windows, mouldings, and ornaments. The windows generally lose their lancet form, and have for their heads equilateral arches, filled with tracery. At first this tracery consists of geometrical and regular figures, such as circles, trefoils, quatrefoils, &c. Afterward the geometrical form was abandoned, and waving lines only used; the beginning of that style which was afterward on the continent called Flamboyant, from the flame-like appearance of the tracery. Mouldings are no longer, says Mr. Whewell, "a collection of equal rounds with hollows like the Early English, but an assemblage of various members, some broad, and some narrow, beautifully grouped and proportioned;" on this point, however, it is here impossible to be more explicit, for important as it is, we cannot illustrate it without the aid of a figure. If to these characteristics we add highly ornamented triangular or ogee arches over the doorways and windows, and variously devised flowered mouldings and cornices, we have a tolerable view of the peculiarities of the second period, in which the elastic principle was fully developed, and the true idea derived from the great archetypal one, as shown in the temple of the Universe, was wrought out.

In the latter part of the fourteenth century, commenced the Perpendicular Style. Of this style, the windows are at once the most striking characteristic, and that from which the name is derived. Instead of stopping at the commencement of the tracery, the mullions are carried on perpendicularly to the head of the window; and throughout the tracery, perpendicular lines prevail. The windows are also divided by horizontal bars into two or more parts. William of Wykeham's windows at Winchester and New College Chapel, are the most magnificent specimens, as well as the earliest, of this style. Afterward the windows became broader and more depressed. Almost any really Gothic window in this country belongs to this style. Those of Christ Church, Hartford, occur to us, as a very good example. The four-centered arch is a characteristic of this style, surmounted by a square moulding, and having the spandrils—or triangular spaces between the corners of the mouldings and the arch—filled with various ornaments. Toward the close of the period occupied by this style, like a warring taper, it suddenly blazed forth with unnatural brilliancy in what is termed the Florid Gothic. It is very evident, however, that the true principles of the Gothic were in it very much abandoned. Mouldings became shallow; panellings appear on walls and buttresses in the greatest profusion: arches are depressed: the most beautiful fan tracery appears in the roof: angels with spread wings supporting shields are seen under cornices: the rose and portcullis, and the peculiar sort of oak leaf, called the Tudor flower, are every where formed over niches or in screens. Every thing is rich and exuberant, though the whole effect is somewhat tawdry. St. George's Chapel at Windsor, and Henry VIIth's at Westminster, are familiar to all as examples. Nothing can be more striking than the sudden change from this unnatural exuberance of decoration, to the debasement of the Gothic architecture that followed it: with its entire loss of the true principles of the art, its heaviness and inelegance, and intermixture of Italian ornaments. After 1540, the Gothic style ends: some specimens, it is true, are found later, and in the case of the beautiful fan work at Christ Church, Oxford, even till 1640. But, what the French call the "Penaissance," the Revived Classical Style, was treading down the Christian, and barbarously intermingling with and debasing it. A striking example of this debasing process occurs in Winchester Cathedral. Exactly opposite to each other, in that pile, stand the tombs of Fox and Gardner. Fox was buried in 1528, in a sepulchral chapel, rich with every ornament of the most florid style. Gardner in 1555 was interred in one, which is only remarkable for the ugly manner in which Italian panelings and work have excluded almost all the ornaments of the Pointed Style, or incongruously mingled with such as remain.

The imperfect sketch we have attempted, would properly close here. Nevertheless, the after Gothic deserves a word of notice. This variously developed style, covers a long period, and has not yet been classed and arranged: a sore puzzle will it be for future antiquaries to do it. In the absence of any authorities for reference, we would suggest, as at present applicable, a three fold division. We have first the strictly modern Gothic. It is true that this is rather a genus, including the other divisions as species, still we shall venture to speak of it by itself. Sir Walter Scott has so accurately described its characteristics, that we avail ourselves of his words. Said the town clerk to Oldbuck, "Deacon Harlewalls thinks the carved through stanes, might be put with advantage on the front of the new council house: that is, the twa cross legged chiels that the callants used to ca' Robbin and Bobbin, ane on ilka door cheek: and the other stane that they ca'd Ailie Dailie abune the door. It will be vera tastefu', the deacon says, and quite in the style of the modern Gothic." "Deliver me," answers Oldbuck, "from this modern Gothic generation! A monument of a knight templar on each side of a Grecian porch, and a Madonna on the top! *O crimini!*" ex uno disce omnia.

The Churchwarden's Gothic may not improperly be mentioned as a second division. In the case of this division, the tracery of a fine window is further ornamented by a projecting stove pipe: a brick chimney rises from a steep Gothic roof by way of turret: the font is supplied by a three legged stool with an earthen bowl on it: instead of mouldings and cornices, are inscriptions purporting that "In the year of grace 17— this church was repaired and beautified (?) under the care of A B and D C, churchwardens;" crocketed canopies give way to imitations of pie-crust covers, and squab cherubs replace the angels of other days. The last developement we shall name, is one which this country may claim to have originated, the Wooden Gothic: and the argument in its favor is, that if the Gothic be an imitation of trees, the best material that can be used is wood. Still the same principle is frequently applied in the case of brick buildings, so that we shall range under this head, as properly belonging to it, all erections of whatsoever material that have pointed windows, and one or more pinnacles on tower or gable. Numerous examples abound throughout the country. The Unitarian Meeting House at Cambridge, however, is decidedly the most perfect specimen we remember to have seen. *All* the windows in front and on the sides are pointed! there is a spire and pinnacles! and there are buttresses! The rear of the building, however, we believe is finished with square windows and clapboarded, in the old puritan style. The buttresses are made of boards nailed in the proper form—whether belonging to the perpendicular or decorated style, we are unable to say—and attached also by nails to the body of the building, thus carrying out in an eminent manner the original idea of a buttress. In some severe northeast gales, we have been informed that they have become *flying* buttresses in the most literal sense of the term. Happily no great damage results in such instances, for the building supports the buttresses, and not, according to antiquated notions, the buttresses the building. Of the ornaments of the exterior we can say little, for they are few: and of the interior we have only a recollection of a painted curtain of a deep red hue, and an expanse of grass green: but whether this latter were on the pews or ceiling we cannot remember. But our limits compel us to leave this fruitful subject to the consideration and recollections of our readers. Perhaps we may crave a place again, Mr. Editor, for some general conclusions, drawn from the sketch which in this number we have completed, concerning the whole subject of Church Architecture.

J. W.

For the Churchman.

### THE SCHOOLS IN GREECE.

*Mr. Editor*,—I have to thank your correspondent M. for the information contained in an extract from Mrs. Hill's last letter from Athens. It seems, *at length*, a Prelate of the Greek Church has visited the schools in Athens. The children recited to him the "Sacred Catechism," "*which contains the doctrines and discipline of* THEIR *Church.*" I really should like to see a translation of that catechism. Cannot Mr. Hill, who is now in this country, furnish one? We might then be enabled to judge, how far it is consistent, that in a school taught by one, who is pledged by his vows not to "teach, hold, or believe," any thing contrary to the doctrines of the Protestant Episcopal Church in these United States, to teach this "Sacred Catechism." We are to understand, then, that the religious instruction in these schools is in accordance with the doctrines of *the Greek Church*. Has Mr. Hill become a clergyman of the Greek Church? Pray, Mr. Editor, what means the following? At the departure of the bishop from the school, it is said, that, "then raising his hand and forming the *orthodox* figure with his fingers, he pronounced the patriarchal blessing." What is the *orthodox figure?* Are these children taught to cross themselves? On the whole, this letter of Mrs. Hill's has excited the curiosity of many to know more about the precise character of the religious instruction afforded in these schools, in consequence of which they are alone entitled to be called "Mission Schools."

Dubitans.

To the Editor of the Churchman.

### RUBRICAL TYPOGRAPHY.

*Dear Sir*,—I would respectfully suggest to some of our publishers the propriety of printing the Rubrics of the Prayer Book in a form somewhat different from that usually given to them. I refer, of course, only to the typography, and not to the phraseology. I have observed, that owing to the smallness of the type usually employed, persons not quite accustomed to the use of the Prayer Book often pass them over without reading them, and soon find themselves at a loss to follow the services, and of course lose much of its order and beauty. The *red* Rubrics (to use a tautological expression) was an improvement; but I think, from my own recent experience of the difficulty, I can suggest another of scarcely less advantage. If a greater prominence were given to the important points of the Rubric by being printed in a larger type than the rest, so that they could be seen at a glance, it would be a great assistance to those who are just beginning the use of the Liturgy, to young persons, and to older persons too whose sight has become dim. In England, and in old congregations where the people are accustomed from childhood to the use of the Prayer Book, this suggestion might not appear necessary; but in this country, where the accessions to the Church are frequent, and where new congregations (often composed in a large proportion of those who were previously non-Episcopalians) are all the while forming, it may be worthy of consideration.

I subjoin two or three Rubrics as specimens, arranged according to this idea.

¶ Then shall follow

A PORTION OF THE PSALMS

as they are appointed, or one of the Selections of Psalms, as they are set forth by this Church; and at the end of every Psalm, and likewise at the end of the *Venite*, &c., MAY be said or sung the Gloria Patri; and at the end of the whole Portion, or Selection of Psalms for the day, SHALL be said or sung

THE GLORIA PATRI,

or else the Gloria in Excelsis, as followeth:

¶ Then shall be read

THE FIRST LESSON

according to the Table or Calendar; after which shall be said or sung the following Hymn:

¶ Then A LESSON OF THE NEW TESTAMENT, as it is appointed: and after that, shall be said or sung this Psalm, except on the twelfth day of the month.

¶ Then shall be said

THE COLLECT FOR THE DAY,

and after that, the Collects and Prayers following.

A New Episcopalian.

For the Churchman.

*Mr. Editor*,—Having observed a notice in your paper, lately, of a recent trial in England, in which the validity of lay baptism was concerned, I send you an account of a similar trial which took place on the same point in the year 1810. In the recent case, a Methodist brought the suit against a clergyman of the Church of England. In the year 1810, the suit was instituted in the Arches Court of Canterbury, by Mr. Kempe, an independent, against the Rev. John Wight Wickes, rector of a parish in Somersetshire, for refusing to bury the child of a parishioner, on the ground of that child's having been baptized by a dissenting minister. On the part of Mr. Wickes it was urged that this sacrament must be administered by a lawful minister of the Established Church, otherwise such baptism is null and void; as was proved by the ancient and modern rubrics, the canon law, and various other authorities quoted by learned civilians. Sir John Nicholl decided that Mr. Wickes had mistaken the law, and that it was his duty to have performed the ceremony. It is understood that this was an amicable contest, undertaken to ascertain a doubtful right. From the strange and bungling opinion of Sir John Nicholl, an appeal

was intended to the Court of Delegates; but the sudden death of Mr. Wickes left the law as it stood. A very general dissatisfaction on the part of the clergy was expressed against this decision; and Archdeacon Daubeny and Bishop Burgess completely exposed its fallacy, in able pamphlets. My authority states that the opinion of Sir John Nicholl was partly the occasion of his losing the election, when he subsequently stood candidate for Oxford University. P. C.

For the Churchman.

HOLY BAPTISM.—NO. III.

Another benefit of this sacrament, is the remission of sins; upon which I shall remark, in connexion with the observations already made.

St. Paul, after having bowed in humble obedience, inquiring what he should do—after believing, even after receiving the apostolic commission, was directed to "be baptized, and wash away his sins:" and we are elsewhere taught, that baptism is "for the remission of sins." And though infants have committed no actual transgression, they have a corrupt nature, and as inheriting the nature of the first Adam, cannot claim the rewards of eternal glory; but all this, through the sacrament, being remitted unto them, and they being clothed upon of CHRIST JESUS, they are accepted in the Beloved.

Those baptized thus gain a new relation unto GOD—pardoned, and cleansed—the blood of CHRIST being applied unto them, they are in the Church to which the promises are made; and through which the Holy Ghost operates. They are branches grafted into the holy "vine," and partake of its "root," CHRIST JESUS; and of its "fatness," the influence of heaven.

This clearly is the doctrine of St. Paul, "from the head," CHRIST, "all the body"—not a part only—not simply adult members, but "all the body"—His Church,—"by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of GOD." Who then can doubt that infants, being of this body, are knit together with the brotherhood by this bond, and as their wants increase, receive this blessed nourishment. Alas, that so many turn from it!

St. Paul interprets the Master's words to Nicodemus thus: "By one Spirit we are all baptized into one body, and are all made to drink in of one Spirit"—at least, in consequence of this sacrament. Then we may consider St. Paul's other words, Eph. 5: 25, 27, before referred to, where he speaks so highly of Church privileges; we may consider them as a commentary upon CHRIST's declaration, "Ye must be born again"—"we are His workmanship, created unto good works."

This new creation must take place before we can walk as Christians—and our LORD Himself connecting the new birth with baptism, and an apostle declaring the whole Church to be "sanctified and cleansed with the washing of water," for the express purpose "that it may be holy," I see not how any can preserve the integrity of Scripture, and yet affirm, that those who have been baptized are not thus endowed with a holy power to "work their salvation out."

They are "of the household of GOD, built upon the chief corner stone, CHRIST JESUS, in whom all the building fitly framed together, groweth unto a holy temple in the LORD." Then we are prepared to acknowledge CHRIST's law of holiness to be good news, even unto the children of a corrupt race—a "holy dew" is sprinkled upon them, fertilizing rays from the Sun of righteousness shine upon the barren soil—and it can now bare fruit unto GOD. The gentle and merciful Saviour breathes upon them. Children, the tender shoots of the blessed "vine," "receive of the richness of the olive," and by strength supplied may grow into vigorous branches. P. T.

For the Churchman.

"BIGOTRY."

A friend has directed our attention to an article in the Christian Intelligencer, with the above title. If the editor intended it as an indication of the character of his subsequent remarks, we have only to say, that he has been *most happy* in his choice. We advise him always to put it at the head of the column that he may set apart for similar effusions. "We are compelled," he says, "to regard these pretensions, (i. e., of the Episcopal Church,) "as greatly wanting, both in Christian principle and Christian charity." Admirable! This is *multum in parvo*—much in few words—and shows how completely he has caught the *spirit* of his text.

The word Presbyterian does not once occur in the article in "The Churchman," in connexion with Baptism, or in any other connexion. Those young gentlemen had received, the writer says, "lay-baptism." "That is," says the Intelligencer, "baptism from the hands of Presbyterian ministers of the LORD JESUS CHRIST." Indeed! Be it known, then, on the authority of the Christian Intelligencer, that *Presbyterian* baptism is *lay* baptism!

"We shrink," he says, "from no investigation of this subject." Then *do* begin the work of investigation without delay. If, in the course of this investigation, you should find any evidence "that prelacy grew up with other perversions, as the Church, in her progress, departed from apostolical purity," we hope you will give us the chapter and verse of "holy Scripture and ancient authors" in which it is written. We should like to see it. The champions of Presbyterianism who lived at the period of the Reformation, and who knew *something* of the Fathers of the early Church, were never able to discover it.

But what has the writer in "The Churchman" said to disturb the serenity of the Christian Intelligencer? Here it is, as quoted by him in his article now before us. The Professor has asserted "in the face of the world, the necessity of a commission from CHRIST, to qualify any man to admit his fellows into the Church of the living GOD." Does not the Presbyterian (Dutch) Church teach the same? Do *they* allow those whom they regard as laymen and destitute of a commission from CHRIST, to administer the Sacrament of Baptism? Oh no:—they require ordination at the hands of their Presbyters, before they will permit a man to baptize their children. *We* require ordination at the hands of a *Bishop*. For shame! to call hard names, misrepresent your neighbors, and tell them that they are "destitute of Christian principle and Christian charity," because they consistently advocate the very *principle* that you hold. SOUTHRON.

September 15th.

*Consecration.*—On Sunday, September 12th, St. Paul's Church, Wellsborough, Tioga county, was consecrated by Bishop H. U. Onderdonk. The sentence of consecration was read by the Rev. Charles Breck, rector of the parish. Morning prayers by the Rev. G. P. Hopkins, Mr. Breck reading the lessons. Sermon by the Bishop, who also confirmed fourteen persons, and administered the Holy Communion.—*Banner of the Cross.*

# THE CHURCHMAN.

SATURDAY, OCTOBER 2, 1841.

## GENERAL CONVENTION.

On Wednesday morning next, at *ten o'clock*, there will be Divine Service in St. Paul's Chapel, on occasion of the meeting of the Triennial General Convention of the Protestant Episcopal Church in the United States.

A collection will be made in aid of the funds of the General Theological Seminary.

The pews in the middle aisle will be reserved for the use of the clergy.

## FIFTY-SIXTH CONVENTION.

The opening session of the fifty-sixth Convention of the Diocese of New York, was held in St. Paul's Chapel, on the feast of St. Michael and All Angels, Wednesday, September 29, at ten o'clock. At the appointed hour, the bishop, attended by a large number of the clergy in their robes, entered the church. Morning prayers were then read by the Rev. Henry L. Storrs, rector of Zion Church, Yonkers, assisted by the Rev. Frederic J. Goodwin, rector of St. George's Church, Flushing, who read the lessons. The bishop then delivered his annual Charge to the clergy, in which, in a manner equally clear and impressive, he set forth the views of the Church as embodied in her standards, in relation to the Divine authority, integrity, and solemn obligations of her ministry. The bishop then proceeded to the ordination service, when Mr. John S. Kidney and Stephen Patterson, presented by the Rev. E. M. Johnson, rector of St. John's Church, Brooklyn, were admitted to the holy order of deacons, the litany and suffrages being offered by the Rt. Rev. Dr. Smith, of Kentucky. The anti-communion service was then read by the Rt. Rev. Dr. Chase, of Illinois; after which the bishop proceeded to administer the communion to the clerical and lay members of the Convention, and to a large number of communicants attending. At the offertory, a collection amounting to $114 23 was made, in aid of the funds of the Education and Missionary Society of the diocese. After the blessing was pronounced, the congregation remained, and reverently partook of the remaining elements consecrated at the communion.

The Convention then proceeded to business. The roll was called, and the clerical and lay members took their seats. A resolution was passed inviting the Right Rev. Bishop Smith, of Kentucky, and the Right Rev. Bishop Chase, of Illinois, to seats at the right and left of the President. The Convention then proceeded to the election of a Secretary, by ballot, which resulted in the election of the Rev. B. I. Haight. A special committee was then appointed on the ninth rule of order, to report to-morrow morning.

After some general business, the Convention adjourned till 9 o'clock to-morrow morning.

On Thursday morning the Convention met at 9 o'clock, and after Divine Service the bishop began his Address to the Convention. The Address, which occupied about two hours in the delivery, was listened to throughout with marked attention. Among its other excellencies it contained, we are happy to say, a distinct and emphatic expression of approbation of the admirable "Tracts for the Times."

The language of the bishop in regard to these publications, which, from adventitious circumstances even more than from their inherent excellence, have been invested with unusual importance, was eminently worthy of his sacred office and of his high reputation for frankness, courage, and decision.

## GENERAL CONVENTION.

Before another number of our journal is issued, the General Convention will have commenced its next triennial meeting. We entirely concur with the Gospel Messenger in deprecating "long debates" and "speeches addressed to the galleries," and in the golden maxim also with which the Messenger concludes his sensible remarks, *Legislate as little as possible.* Our Conventions do not meet to discuss dogmas and to make creeds, to define faith and to detect heresy. All this has been done to their hands; and it is, we hope, as little their wish as it is their power to change the results already established. We think it quite improbable, therefore, that any doctrinal question will be made prominent in the next General Convention; nor have we the least fear of even a remote approximation to the spectacle—only not ridiculous because it was painful and humiliating—lately exhibited, of a Diocesan Convention essaying to establish (in compliance with the expressed wish of one or more of its members) a new criterion of faith and heresy, and thus virtually promulgating its decisions under anathema.

We offer this remark in the hope of removing the apprehensions of those who look for an exciting session. Missions, Education, and other topics relating to the operation of our system, are in truth minor matters, and not likely to lead to any serious divisions; and no other questions, it is probable, will directly arise. The suavity and dignity added to the long experience of the Chairman, (for we have the best authority for saying that Dr. Wyatt again consents to be a candidate for this delicate and responsible office, and we hold his re-election to be quite as certain,) will do much to keep vexatious topics from being indirectly introduced into the Lower House; while the House of Bishops, from the dignity and paucity of its members and the privacy of their deliberations, are effectually guarded from the danger of showing forth aught else than the counsels of wisdom and the fruits of peace.

TRACTS FOR THE PEOPLE is the general title of a series of Tracts, the fourth number of which we have received. Subordinate to the general title is another, viz., "Sketches of Sectarianism," of which division the number received is the second, and purports to be "Methodism as held by Wesley."

We do not know the projectors of the enterprise, but infer from the present number that they are Churchmen, and aim at the furtherance of Catholic truth.

"Methodism as held by Wesley" is exceedingly opportune, and will, we think, be much in demand. Both in this country and Great Britain there is a growing sentiment among the Methodists of love for the Church of their fathers, and for sound principles of Church polity, which is rather fanned than quenched by the course of invective and denunciation which some leading men of their body have unhappily been led to adopt. The Wesleyan Conference of England received in August last a communication from the Rev. Mr. Hodgson of the Established Church, recommending a union of Wesleyans with the Church. The communication gave rise to a long and interesting discussion, in which it was stated that "no official correspondence could be entered into with Mr. Hodgson, as he could have no power or authority to make any proposition that would *be regarded by the Church as authoritative.*" One part of the proposition was, that "those of the Wesleyan ministers who had passed the presidential chair should be made bishops." The conference finally resolved that a reply be sent to Mr. Hodgson, thanking him for his kind motives in writing the letter, and expressing a desire of greater unanimity among Christians generally.

The above fact is one proof of the kind feeling of which we have spoken; a feeling which it becomes us to meet with a temper as fraternal and conciliatory as is consistent with a distinct and uncompromising adherence to principle.

The design of the present Tract is to show by facts and quotations from Wesley's writings, that Methodism as held by Wesley, was a widely different thing from Methodism of the present day; that Wesley himself has given no sanction to the present ministry of the Methodists in this country, and that he, if alive, would recommend those who claim to be his followers to return to the Church in which he ministered.

The writer certainly makes a strong case, and the conclusion to which, if correct, is calculated to reflect credit on the character of Wesley, and to operate favorably on his genuine followers.

We are told that the present number, contrary to the original design of gratuitous distribution, is offered for sale in order that the proceeds may go towards the erection of a church in a missionary station of our diocese. We are requested to add, that the copy-right has been secured, not with a view to limit the circulation, but to hinder the publication of any tract of the series, under the eye of any other than its author.

ERRATA.—In the letter signed M. on the first page of the last number of the Churchman, for "*material*" read "*matinal.*" (The slaughter was to have commenced with that of the king himself, at the *morning* service of the Greek Church.) For "Θιλορθόδοξοι" read "Φιλορθόδοξοι." For "Nicetas" read "Nikitas." For "and conclude" read "I conclude."

In Mr. Hill's letter, for "and have been most," &c., read "I have been most," &c. For "Pharmahidis," in the several places where it occurs, read "Pharmakidis." For "Pdaras" read "Psaras." For "Alexandria" read "Alexandra."

We know not the author of the following communication; but that our readers may hold some one personally accountable for it, we beg to say that its remarks are, in our judgment, just what the occasion requires. On this subject the Bishop of the Diocese has taken the ground which sound principle requires, and he will receive an increasing support and co-operation from the clergy and laity of his diocese.

For the Churchman.

*Mr. Editor,*—I hope it will not be inferred from the notice, apparently editorial, in the last Churchman, of the Commencement of Columbia College, to be celebrated in St. George's Church, that the Bishop of this Diocese has at all changed his frequently expressed views of such appropriation of consecrated edifices. I am happy in having reason to know that this is not the case; but that he is as seriously impressed as ever with a conviction of the impropriety and inconsistency of such appropriation in itself, its decided opposition to sound principle, and its unfavorable bearing of the spirituality of the Church and its members. And happy also am I in the well founded belief that he has herein the constantly increasing consent of the clergy, as well as of the more pious, intelligent, and well-principled laity. It is true there is great difficulty in driving the carnal mind from its strong holds, and convincing the community that there is error in long cherished habits, and in rooted prejudices. And there are perhaps few points on which it is more difficult to bring the pride and lightness of the natural heart into subjection, than *reverence for sacred things, and for the counsels and monitions of spiritual guides.* But the grace of GOD is sufficient; and that faith which points us to that grace will not suffer us to doubt that it will ultimately have a glorious triumph over all the oppositions of the world. In this matter of reverence for holy things, so intimately connected with true spirituality, we have reason to be thankful that there is evidence of a favorable change coming over the Church. Happy they whom GOD, by His Spirit, may move to readiness in yielding it! May *they* be timely impressed with a sense of their errors, who are waiting until they are shamed into compliance with it!

There will doubtless be at the expected entertainment at St. George's, much of the world's gayety, fashion, and good humor. Recourse will also be had to it by some serious and conscientious, however mistaken and inconsistent Christians. Will it not somewhat mar their enjoyment to think that the stage on which the exhibition is made, shuts rudely from their view, what to the Christian should ever be a welcome sight—the desk of prayer—GOD's Holy Table, and the beautiful Font of Regeneration? And while they are enjoying the fine sallies of humor—not wrong in proper places—with which the youthful orators strive to charm their hearers, and listening to, if not aiding in, the boisterous and unhallowed tokens of approbation,—what if a voice should then come from the excellent glory, and remind them of the language with which the "Eternal GOD" was once approached *in* and *for* that very building:—"Vouchsafe, O LORD, to be present with us who are here gathered together, with all humility and readiness of heart, to *consecrate* this place to the honor of Thy great name; *separating* it henceforth from all unhallowed,* *ordinary*, and *common* uses, and *dedicating* it to Thy service, for reading Thy holy Word, for celebrating Thy holy sacraments, for offering to Thy Glorious Majesty the sacrifices of prayer and thanksgiving, for blessing Thy people in Thy name, and for the performances of all other holy offices: accept, O LORD, this service at our hands"—"Blessed be Thy name, O LORD, that it hath pleased Thee to put it into the hearts of Thy servants to *appropriate* and *devote* this house to Thy honor and worship"—"O Most Glorious LORD, we beseech Thee in Thy great goodness, graciously to accept the *dedication* of this place to Thy service"—"Grant that in this place now *set apart* to Thy service, Thy holy name may be worshipped in truth and purity!" Will they not be reminded of the solemn record in the fifth of Acts, when the whole was ostensibly devoted, but a part "kept back?"

LAICUS CHRISTIANUS.

* That is, as our Bishop has well explained, *not* hallowed—*not* holy.

The objections made in the annexed article are abundantly conclusive against the course which the writer anticipates. Such a course we should deprecate at any time, but at present it would be little short of infatuation; for the only persons likely to advocate it are those who are most interested in avoiding it. The name of the writer, if we rightly conjecture, would give weight to his arguments.

For the Churchman.

A HUMBLE ENTREATY.

There has been noticed, with inexpressible regret, lately in the "Western Episcopal Observer," a projet for the alteration of the liturgy; and the object of the present communication is earnestly to entreat that it may not be brought before the General Convention, for the following reasons:

1. The premises of the proposal are denied by a large proportion of the members of our Church. *They* do not admit that the services are too long; neither do they admit that sermons are the best method for instructing the people. *They* think that the instruction (preaching, it might not improperly be called) contained in the "liturgy," (including, of course, the lessons, commandments, creed, &c., &c.,) is quite as valuable as that which comes from the sermon, and therefore that the liturgy ought not to be "abridged." Agitation—interruption of harmony—painful division—will be inevitable, if any proposal to alter the liturgy be made, and certainly, if such radical alterations, as those now suggested, are brought forward. Why was the proposition for the alteration of our liturgy some years ago, *withdrawn?* Because, the movers became satisfied that it could not pass, even if it did, without disturbing the peace of the Convention, and of the whole Church—of each and every diocese.

2. The liturgy, *as it is*, is dear to the members of our Church. Even the alterations, comparatively so small, of omitting the prayer before sermon, and changing the *mode* of repeating the confession, are still complained of by some. These would of course object to saying the four invocations in the litany, in the same hurried manner. But if they go to Church, and hear not the "Te Deum," or the "Jubilate," or the "Benedictus," &c., and never some of those Psalms, or sentences of them, to which they have been accustomed, (for the proposed changes will affect all these portions of our service,) will they be quiet? Is there no danger of schism, or at least of weakening "Church authority?"

3. The *principle* of alteration, when our Church became independent of its mother Church, was only what was required by our now civil condition. Our liturgy is dear to our brethren in Great Britain, to those of them who have emigrated to our country, and to many of our own people, *because it is substantially the same*, as *that* which is used in the Church of England. The proposed changes will essentially affect this similarity. There will be such an arrangement, and such omissions, as will make the difference of the English and the American liturgy obvious to the least observing. Is not this a strong objection?

4. Will the members generally (I speak not of exceptions) consent to part with a large portion of the reading psalms, and with the custom of reading *all* the psalms, in their public service? Will they yield to the razeeing of some of those psalms, without something more than sorrow, and a murmur? I trow not. "Above all other books of the Old Testament, "the Psalms" (writes Bishop Patrick*) "are of "most general use, and therefore ordered by "your Church to be read over publicly once "every month. Some of which you would do "well to get by heart, that you may say them "upon all occasions, as anciently they were "wont to do: nothing being more ordinary "than to hear the husbandman chanting them "as he followed the plough,—the seaman as he "sat at the helm,—the good housewife at her "spindle,—and the very children in the streets,—"such a love they had to the sweet music of "these holy songs." And shall we by little and little banish them from the assembly of the saints? I entreat our friends to pause, 'ere they even seem to favor such a result.

5. The following opinions will not now be controverted, as the object of the present writer is conciliation; but it is certain, that there are many in the Church, clergymen and laymen, who will controvert them, (if they be brought into discussion,) and surely this is not a time to bring forward new points of difference. The opinions referred to are these: "There are "but few of the clergy in these parts, who do "not admit *it* (the abridging of the services) *a* "*desideratum.*" "Most acknowledge that their "length is a *real hindrance* to the growth of "the Church." "We have first to make them "such, (i. e. Christians,) *which is unquestiona-"bly by preaching*"—"if there be that in our "worship which *repels* any from our sanctua-"ries." "Multitudes admit the *desirableness* "of such an abridgment."

6. The only remedy for the length of the services (where it is complained of) is the abridgment of the sermon. But why should they, who do not think the time passed in the house of prayer too long, be deprived of the teaching and incitement in the Psalms—the Te Deum, &c.—that is, the provision of "the Church"—or rather have for them, the poor substitute of the teaching and exhortation of an *individual*, viz., the preacher?

7. The inconvenience of a new prayer book is manifest; and it is not obviated by the suggestion, that the alterations are not very many. If they were fewer, a new book would be issued, and our people must get it, or with their own pens alter their books. It is but a few years since the alteration in the singing psalms subjected the Church to this heavy expense—and congregations remote from bookstores to great inconvenience.

To conclude. Let the proposer have patience. The few who now object to the liturgy, will, in due season, love it "as it is," and be thankful that their former opinions had not prevailed. PEACE AND UNITY.

* See his Book for Beginners, p. 91.

At a Special Meeting of the Standing Committee of the Diocese of New York, held on the 27th of September, Messrs. *Flavel S. Mines*, and *Philemon E. Coe*, ordained ministers of the Presbyterian denomination, and Mr. *Horace Hills, jun.*, a licentiate of the same denomination, were recommended to the Bishop to be received as Candidates for Orders in the Church.

At the same meeting of the Committee, Messrs. *James J. Bowden*, *James W. Coe*, *William Everett*, *Benjamin J. J. McMaster*, and *Charles Seymour*, were in like manner recommended as candidates for Orders; and Messrs. *Ralph Hoyt*, *John S. Kidney*, and *Stephen Patterson*, received the testimonials of the Committee for Deacons' Orders.

EDUCATION AND MISSIONARY SOCIETY.

At the annual meeting of the Education and Missionary Society of the Diocese of New York, held at St. John's Sunday School room, Sept. 28, 1841, the following Officers and Managers were elected:

OFFICERS.

The Right Rev. B. T. Onderdonk, D. D., President; Rev. David Butler, D. D., 1st Vice President, Troy; Rev. Thomas Lyell, D. D., 2d do. New York; Rev. John Reed, D. D., 3d do. Poughkeepsie; Rev. John M'Vickar, D. D., 4th do. New York; Rev. Jonathan M. Wainwright, D. D., 5th do. New York; Rev. Horatio Potter, D. D., 6th do. Albany; William A. Duer, L. L. D., 7th do. New York; William Johnson, 8th do. New York; John Stearns, M. D., 9th do. New York; Stephen Warren, 10th do. Troy; William Bard, 11th do. New York; A. L. McDonald, 12th do. New York; C. N. S. Rowland, Treasurer, New York; Rev. Benjamin I. Haight, Corresponding Secretary, New York; G. G. Van Wagenen, Recording Secretary, New York.

MANAGERS.

Class to continue until the annual meeting of 1844.

Rev. William Creighton, Tarry Town; Rev. Manton Eastburn, D. D., New York; Rev. Samuel Seabury, D. D., do.; Rev. Joseph H. Price, do.; Rev. Edward N. Meade, do.; Rev. W. J. Kip, Albany; Daniel D. Barnard, do.; Jonas C. Heartt, Troy; A. L. McDonald, New York; Cornelius Oakley, do.; Floyd Smith, do.; James Smith, do.

In class to continue until the annual meeting of 1843: John W. Mitchell, New York; J. B. Herrick, do.

We are sincerely rejoiced to be able to say, that Mr. Charles Axtell, late of the General Theological Seminary, whose sudden departure, last Spring, was a source of so much distressing anxiety, has been recently heard from by his relatives, apparently in an improved state of mind. He was prosecuting a long voyage, and expected to be gone two years and a half.

The Rev. John A. Childs, deacon, having removed into this diocese from that of Pennsylvania, and been here received, has changed accordingly his canonical residence, and taken charge of the missionary station at Waddington and Norfolk, St. Lawrence county.

The Rev. O. P. Holcomb having removed from Windham, Greene county, to Lockport, Niagara county, requests letters and papers for him to be addressed accordingly.

The Rev. Anthony Ten Broeck having removed from this diocese to that of New Jersey, and been there received, has changed accordingiy his canonical residence.

As has also the Rev. John M. Ward, removed, in the same way, into this diocese from New Jersey, and become the rector of St. Thomas' Church, Mamaroneck, Westchester county.

Bishop Onderdonk has received from the wardens of St. Thomas' Church, Mamaroneck, Westchester county, the canonical certificate of the election to the Rectorship of the parish of the Rev. John M. Ward.

TRIBUTE OF RESPECT.—The ladies of the congregation of St. Philip's Church, Phillipstown, have presented their pastor, the Rev. Ebenezer Williams, with a Gown, Scarf, and Cassock, as a token of their respect for his private worth, and for the zeal and faithfulness with which he has performed his pastoral duties.

CONSECRATION OF ST. PAUL'S CHURCH, NORWALK, CON.

On Wednesday, the 8th of September, the new edifice erected by the Episcopal Parish in the Borough of Norwalk, was consecrated by the name of "St. Paul's Church."

In consequence of the indisposition of the Rt Rev. Bishop Brownell, the Rt. Rev. B. T. Onderdonk, in the name and at the request of the former, performed the service of consecration.

The services of the day began, by the bishop and clergy and the churchwardens and vestry of the parish assembling in front of the rectory, and walking from thence in procession to the door of the new edifice, whence the bishop, followed by the clergy according to seniority, entered the church; the Rt. Rev. Father commencing the solemnities of consecration by reading the appointed office, and the clergy and congregation responding, "the earth is the LORD's and all that therein is, the compass of the world and they that dwell therein;" the procession moved up the centre aisle, until it reached the rails of the chancel.

The bishop having taken his seat by the altar, the request for consecration, signed by the rector, wardens, and vestrymen, acting under the special authority of the voters of St. Paul's Church, was read by the Rev. Dr. Mead, rector of the parish, and the bishop receiving the same, proceeded in the service, at the close of which the sentence of consecration was read by the Rev. A. S. Todd, of Stamford.

Morning prayer was then conducted by the Rev. William Creighton, D. D., of Sing Sing, N. Y., and the appropriate lessons were read by the Rev. Edward N. Mead, rector of St. Clement's Church, New York City.

Morning prayer being ended, the Rt. Rev. Bishop preached a sermon from 2 Cor. 5: 18, "The ministry of reconciliation," well suited to the occasion, and adapted to the ordination which was to follow.

The bishop feelingly alluded to the indisposition with which it had pleased ALMIGHTY GOD to visit our beloved diocesan,—to the solemn services of consecration, which in his stead he had been commissioned to perform,—and then proceeded to consider particularly the words of the text as referring to the apostolic ministry; addressing the candidate for holy orders; and concluding with an appeal to the congregation, to value as they ought, the rich privileges they so bountifully enjoyed, and pointing out their duty to use them all to the glory of GOD, and the best interests of their fellow men.

Mr. William Atwill was then presented to the bishop by the Rev. Wm. Cooper Mead, D. D., and admitted to the holy order of deacons.

The communion followed, the bishop officiating, assisted by the Rev. Drs. Creighton and Mead, and the Rev. G. S. Coit, rector of St. John's Church, Bridgeport.

Throughout the solemn services of the day, the greatest order prevailed, and the best attention was given by an overflowing assembly.

Over thirty of the clergy were present in their robes, seated within and around the chancel.

The corner stone of the edifice was laid in June, 1840. It has been constructed according to a beautiful architectural design prepared by Mr. Lefevre, of New York. The work executed by Thomas P. Dixon, builder, of Stamford, and P. H. Brown, plasterer, of Norwalk. The style is ornamented Gothic, in perfect keeping throughout. The dimensions of the building are, length, including projections, 96 feet; breadth, 53 feet; extreme height of the steeple, 165 feet.

The interior corresponds in every respect with the external order, presenting, both in design and execution, a structure, which for beauty of style and perfection of workmanship, is not surpassed in the State.

The chancel is commodious, and the arrangement of the altar, desk, and pulpit, appropriate. Being separate from each other, they present to the eye, the altar for the celebration of the holy sacrament; the desk for prayer; and the pulpit for the preached Gospel, with a door of entrance to each. They accord in style, and are cushioned with a rich purple velvet bordered with gold lace.

The altar is placed toward the extreme east of the chancel, the desk on a line with the altar toward the extreme west, and the pulpit, a little elevated, is placed in the rear, and centre of both.

The chancel and aisles are carpeted. The pews low, and of the sofa form. The basement is of equal dimensions with the width of the body of the church, and well fitted for the Sunday School, &c. A new fine toned bell has been placed in the steeple.

On the morning of the consecration, soon after 9 o'clock, carriages from different parts of the country began to arrive, and so great was the interest, that many came who were unable to gain admission. Notwithstanding the crowd, the utmost harmony and stillness prevailed, and the whole services were so conducted as to present a picture of the "beauty of holiness," in appropriating and devoting a temple made with hands, to the honor and worship of the Most High GOD. J. P.

JOURNAL OF THE FOURTH ANNUAL CONVENTION OF THE DIOCESE OF INDIANA.

In perusing the Address of Bishop Kemper we have been particularly gratified with his remarks on two subjects. The one is the practice of building and ornamenting churches without the means to defray the expense incurred. On this point the language of Bishop Kemper is plain and just, and will doubtless be of weight in correcting the abuses to which he refers:

"I must here lift up my voice in solemn warning against the ruinous practice of erecting and adorning churches before funds have been secured. What anxiety has been experienced during the past twelve months, in several of our parishes, in consequence of heavy debts which were pressing upon them and they were unable to meet! In some cases I am aware that the difficulty arose from the failure of individuals to fulfil their promises and pay up their subscriptions. But there have been instances where recklessness marked every step, as if the admonition of the apostle, owe no man any thing, did not as well apply to vestrymen or trustees as individuals. The plea that a handsome church, a good organ, &c., are necessary to attract attention, should never be urged by a Christian—and in my estimation it is valueless and false. Our object is to bring souls to CHRIST through the riches of his grace, to raise up a spiritual kingdom of humble and sanctified worshippers—the Cross, therefore, with its sacred, reviving and holy doctrines, urged with energy and meekness upon every man's conscience in the sight of GOD, is the point of attraction; while our own personal conformity to the precepts of the Saviour, constantly exemplifying in our walk and conversation whatever is lovely and of good report, will be of greater use than the most splendid decorations. When the LORD has blessed our basket and our store, let us devise liberal things for the tabernacle of the Most High; but, while few in number, and limited in resources, let us never dare to think we can build up the Church by means which are altogether opposed to the first principles of the Gospel. If possible, I wish that the missionaries sent out by the Domestic Committee to the West be hereafter entirely supported for five years with the express understanding that the new congregations erect such buildings for public worship as their ability will allow, without soliciting aid from abroad. The schoolhouse or upper room must not be despised during such early efforts. When, after worshipping in a sufficient place, the congregation has gained strength, let convenience, taste and beauty characterize the church they intend to build—and let it be free from debt the day it is consecrated.

"Permit me, at this period, when the Church is slightly agitated by some warm discussions, to recommend to you, most earnestly and affectionately, to rally around the Book of Common Prayer, as containing the best exposition of the doctrine of the Scriptures. There is in reality, among the whole body of our clergy in the United States, a remarkable and most delightful union of sentiment; and if the peace and prosperity of our beloved Zion were sought after with as much eagerness as a vain triumph over an opponent concerning some doubtful point, the increase of our numbers and the enlargement of our borders would be manifest unto all men. How beneficial would be the results, if the views inculcated in the Services and the Articles, concerning that most solemn institution of our Divine Master, the Sacrament of Baptism, were fully realized; and the prayers and watchfulness and teachings of pious parents and Christian sponsors and devoted pastors never ceased, until the catechumen, constrained by the love of CHRIST, comes forward, in the presence of GOD and of the congregation of worshippers, to renounce his spiritual enemies, and to acknowledge himself bound to believe all the articles of the Christian faith, and to do, by GOD's help, the holy will and commandments of his Heavenly Father! And what holiness, and zeal and good works would abound, did we constantly cherish correct views of the doctrine which proclaims that we are justified by faith only; a doctrine which is most wholesome and very full of comfort—distinctly stated in the Articles and clearly and largely expressed in the Homilies—which pervades every part of the Prayer Book, and which, while it teaches us to rely, constantly and entirely, upon the atoning merits of the Saviour, for pardon, mercy, and eternal life, produces the humility, repentance and faith which characterize the daily walk of all those whose conversation is such as becometh the Gospel of CHRIST! Let us upon this subject avoid metaphysical subtleties which have so often been introduced into theology where they by no means belong. The whole system of the Church is eminently conservative; it is simple and clear—sound and evangelical. It humbles the sinner; exalts the Saviour, and perfects holiness in the fear of GOD. Convinced of its superiority—of its being the best way to promote the great object at which we are all aiming, even the salvation of immortal souls, let us, by being strictly rubrical and by fully imbibing its spirit, carry out all its designs to the utmost extent of our ability."

The other is in respect to the qualifications of the clergy who shall be chosen as missionaries for the West. We hope that all our Western bishops will continue to direct attention to this subject. It is not merely missionaries, but, as Bishop Kemper says, missionaries who are able men and thoroughly instructed divines, under whose labors the Church in the West can be expected to flourish.

"The experience of my clerical brethren, and of myself, fully authorizes the declaration—for we know it from a deep conviction of our own imperfections—that able men, thoroughly instructed as sound divines, and prepared to refute every error, and only such, should come to the West. Those who cannot succeed at the East—who are illiterate, ignorant of human nature, indolent, or characterized by great peculiarities, would be useless here. The post demands skilful, vigilant, and brave soldiers, ready to endure hardships for the Great Captain of our salvation. How useless to send to such a station the maimed, the careless, or the unlearned!

"Scattered over a wide extent of country, and experiencing all the trials and discouragements to which first missionaries are necessarily exposed, how must my brethren in the ministry feel the want of more laborers in the vineyard of the LORD—of co-workers who can sympathise in their sorrows and participate of their joy—who can manfully oppose all the wiles of our enemies—and who will delight in proclaiming the blessed Gospel of CHRIST JESUS to perishing sinners! Under a deep sense of the spiritual wants of our infant diocese, and until other measures are adopted, I suggest, especially to the clergy, the propriety of devoting the ember days to fasting and prayer, during which, in our private devotions, let us implore the LORD of the harvest to send forth laborers into his harvest; and to give to those who shall be ordained to any holy function, his grace and heavenly benediction; that so the glory of Almighty GOD, who has purchased to himself an universal Church by the precious blood of His dear Son, may be showed forth, and the salvation of all men be set forward."

DIOCESE OF MICHIGAN.

We have received the Journal of the Seventh Annual Convention of the Protestant Episcopal Church in the Diocese of Michigan, and make the following extracts from the Address of Bishop M'Coskry:

"Wednesday and Thursday, the 28th and 29th, I spent at Griswold, and preached and confirmed 14 persons. This is the name which I have given to the Indian mission placed under the care of the Rev. Mr. Selkrig. Such was the anxiety manifested by the Indians to see me, and welcome me to the home I had provided for them, that they met me in a body some distance from the mission house. Every face, from the old and deeply furrowed one of the chief, to the sprightly and active boy, beamed with joy at my approach, and all seemed anxious to be foremost in testifying their affections. On my arrival at their little village, all the children, including the sick who were carried by their parents, were held up to me so that they might receive some mark of recognition and kindness; and never can I forget the feelings experienced in looking over their comfortable dwellings, seeing their happy faces, and contrasting them with the miserable condition in which I found them two years preceding. In the afternoon I preached and confirmed 14 persons. I also held a council with them, and heard from the lips of their chief speaker, warm commendations of the activity and kindness of the missionary, and the pleasure they felt in listening to his instructions and in following his good advice. They have 14 acres in wheat, well fenced; and they had also prepared several acres for their spring crops. The number on the ground is about 90, including men, women and children. A large accession is expected to this number in the fall. What will be the final issue of our efforts to subdue, civilize, and christianize these neglected children of the forest, is yet uncertain. So far, I

feel greatly encouraged, and I think I can say with safety, that few missionary fields of this kind promise a more abundant harvest. We have succeeded in making them, in some degree, recognize the necessity of steady and persevering industry, in order to secure for themselves the necessary comforts of life, and above all, in living in dependance upon the blessing of God to crown these efforts with success. They appear anxious also to know and learn every thing about Christ, who died to save them; and judging from the interest thus felt, and the great attention given to the preached word, may we not confidently hope for the most blessed results?

"On Monday, the 17th, I preached in St. Andrew's Church, Ann Arbor, and confirmed 17 persons. I also admitted Mr. Montgomery Schuyler to the order of deacons. There were present on this occasion the Rev. Messrs. Powers and Hirst, with the rector, the Rev. Mr. Cuming.

"During the past year this congregation met with a serious loss in the partial destruction of their church by fire. This loss, however, has been more than made up, by their own liberality and that of the friends of the Church at the east. At the time of my visitation it was entirely repaired, and such improvements made, as to rank it among the most beautiful edifices in the west. Could our friends in the east who so liberally and promptly met the application of the rector for aid, witness the fruits of their benevolence, I am confident they would feel amply repaid for all their kindness. In addition to their present temporal prosperity, this parish continues to improve in spiritual things. The number presented for confirmation shows clearly that their pastor has not labored in vain Indeed, judging after the manner of men, I should have been surprised if such fruits had not been exhibited, for all know, that no man is in labors more abundant—preaching, exhorting and rebuking, in season, out of season."

## GENERAL THEOLOGICAL SEMINARY.

*Proceedings of the Board of Trustees at their Special Meetings in November and December, 1840; and at their stated Annual Meeting in June, 1841.*

(Concluded)

June 25.

The Board met in St. Peter's Church.

*Present*,—Right Rev. Bishops Onderdonk, of New York, Hopkins, De Lancey, and Whittingham; Rev. Drs. Barry, Berrian, Boyd, Anthon, Eastburn, M'Vickar, Dorr, Creighton, Smith, and Shelton; Rev. Messrs. Forbes, Pardee, Hare, and Higbee; Messrs. Nicklin, Harison, Wells, Newton, and Smith.

The minutes of yesterday were read and approved.

ASSOCIATE ALUMNI.

Extract from the minutes, June 24, 1841.

Whereas the Trustees of the General Theological Seminary have constituted the Associate Alumni their agents for the endowment of a Professorship of Pastoral Theology and Pulpit Eloquence,—therefore, Resolved, That the Trustees of the Seminary, now in session, be respectfully applied to for the sum of $356 87, received by them for said purpose, to be invested by the Treasurer of the Professorship Fund, with the other contributions to the same object.

A true copy. ANTHONY TEN BROECK, *Rec. Sec. of the Associate Alumni.*

The Report of the Committee on the General State of the Seminary was presented, and read as follows:

"The Committee on the General State of the Seminary respectfully report,

That they have made a general and careful examination of the buildings of the Seminary, and find that repairs are wanting in sundry locks and grates; that some of the flues require stopping, and that some plastering and carpenter's work are required in several places. There are leaks in the roofs, walls, and buttresses, which are doing serious damage to the buildings.

Alterations are required in the skylights, so as to substitute wooden scuttles in their place. Ventilators are required in the centers of the roofs: the walls require pointing and the leaders repairing.

The Committee think that the requests in the Janitor's letter, touching closets, chairs, carpet, and furniture for stove, should be granted.

The Committee visited the Rev. Professor Ogilby's Lecture Room, and recommend the payment of the bills, amounting to $56 06, for fitting up the same.

The Committee viewed the tin roof on one of the buildings, and recommend that it should be painted, and the wooden battlements should be removed from both buildings.

The houses of the Professors also require some plastering, painting, and some other small repairs. The Committee recommend that the following resolution be adopted by the Board of Trustees:

Resolved, That the foregoing Report be referred to the Standing Committee, with power to carry its recommendations into effect, so far as they may approve the same; and with power to make any other repairs that they may think necessary, provided the whole expenditure do not exceed one thousand dollars.

W. R. WHITTINGHAM,
MANTON EASTBURN,
JAMES N. WELLS,
PHILIP H. NICKLIN,
WM. H. HARISON."

The resolution appended to the above Report was adopted by the Board.

Resolved, That the Standing Committee be authorized to purchase an organ for the use of the Seminary, at a cost not exceeding $450.

The minutes of this meeting were read and approved.

The Board adjourned.

EDWARD Y. HIGBEE, *Secretary.*

### DEATH OF DR. WILLIAM A. CLARK.

What shadows we are!—Just as our paper is going to press, the melancholy intelligence has reached us of the sudden death of the Rev. William A. Clark, D. D., the only surviving brother of Dr. John A. Clark, one of the editors of this paper. Dr. Clark, who was formerly the Rector of All Saints' Church, New York, resigned his charge in that city, in consequence of the delicate state of his health, and has been for the last five years residing at Brighton, Michigan. Although since his residence in Michigan he has had no stated charge, he has been engaged in preaching the Gospel in that destitute region whenever his health would permit him to do so. In almost the last letter received from him by his brother, he says, "I am trying to renew my strength in the Lord, and to preach his word whenever and wherever I have strength and opportunity. I accordingly preached last Sunday and the Sunday before, though too lame to stand long at a time."

Dr. Clark became quite indisposed on the 11th inst., but no alarm was felt in relation to him until a very short time before his death. He expired sitting in his chair, on Monday the 13th, without a struggle or a groan. Death to him was unquestionably the unbarring of the portals of the paradise of God. It is a source of unspeakable delight to his bereaved and afflicted brother, that for the last few months, a tone of the deepest spirituality has pervaded all his letters, and he seemed unwilling to speak or write of any thing but Christ and his great salvation.—*Episcopal Recorder.*

### DIOCESE OF VERMONT.

We have been favored by a correspondent with the following account of the fifty-first annual Convention of the Diocese of Vermont:

Wednesday, the 15th September, being the day appointed for the meeting of the fifty-first annual Convention of the Diocese of Vermont, in St. Paul's Church, Vergennes, the clergy and lay delegates began to assemble in that city the previous afternoon. The usual services began with public worship in the evening, when the bishop preached from John xiv. 15: "If ye love me, keep my commandments';" and then administered the rite of confirmation to six persons. The Convention met the next morning at 9 o'clock, and, having organized, adjourned to attend divine service. The Convention sermon was preached by the Rev. Jacob W. Deller, rector of St. Stephen's Church, Middlebury, from Heb. iv. 2: "The word preached did not profit them." The bishop then admitted the Rev. Ezekiel H. Sayles, deacon, to the holy order of priests, and Mr. Thomas P. Tyler, to the order of deacons. Divine service was again held in the evening, when Rev. Nathaniel O. Preston, rector of St. Stephen's Church, Bennington, preached from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The business of the Convention having been finished, it adjourned at 11 o'clock, A. M. of the 16th. The next Convention is to be held in Trinity Church, Rutland. The most important business transacted at the Convention, was in relation to a system of missionary labor within the diocese. The religious services were attended by large congregations, and were deeply interesting. The preaching was what all preaching should be: plain, practical, earnest, and impressive; pointing directly to Jesus Christ and him crucified, as the sole hope of sinful men. The following gentlemen were appointed delegates to the General Convention:

Of the clergy,—Rev. Dr. Chase, Rev. John A. Hicks, Rev. William Henry Hoyt, Rev. Joel Clapp. Of the laity,—Hon. William F. Redfield, George Cleveland, Esq., Mr. Alexander Fleming, Mr. Isaac Doolittle.—*Christian Witness.*

St. Philip's Church, on the north side of Vine below Eighth street, will be consecrated to the worship of Almighty God, according to the rites of the Episcopal Church, on Friday morning next. The service, which will commence at eleven o'clock, will be performed by the Right Reverend Bishop Onderdonk, assisted by the Rev. Mr. Neville, pastor of the church, and other clergymen.—*U. S. Gazette.*

### TO CORRESPONDENTS.

"F." and "D. J. B." are received.

If "A Stranger" will send us his name, so that we may know the reality of his statements, we will give in our next a full and decided answer to his question.

### MARRIED,

On Tuesday, the 28th ult., at St. George's Church, Newburgh, by the Rev. John Brown, D. D., William P. Jones, of Butternuts, Otsego co., to Eveline, eldest daughter of Elisha Hale, Esq. Also, Henry D. Paine, M. D., to Eliza, youngest daughter of Elisha Hale, Esq., all of Newburgh.

At the same time and place, by the Rev. R. B. Van Kleeck, rector of St. Paul's Church, Troy, Augustine W. Hale to Jennett, eldest daughter of B. L. Van Kleeck, M. D., all of Newburgh.

### DIED,

In this city, on the 26th inst., William Nutting, late of Philadelphia, aged 33 years.

## DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

*City of New York.*—Sixteenth Sunday after Trinity, September 26th, confirmed 3 in St. Mary's Church, and afterwards, in a private house, two sick members of the parish.

Feast of St. Michael and All Angels, Wednesday, September 29th, in St. Paul's Chapel, at the opening of the Convention of the Diocese, admitted to Deacons' Orders, John S. Kidney, an alumnus of the General Theological Seminary, and Stephen Patterson. Morning Prayer was read by the Rev. Henry L. Storrs, Rector of St. John's Church, Yonkers, Westchester county, assisted by the Rev. Frederic J. Goodwin, Rector of St. George's Church, Flushing, Queen's county, who read the Lessons; and the candidates presented by the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn. The Bishop of the Diocese delivered a charge to the clergy; and the Right Rev. Philander Chase, D. D., Bishop of Illinois, and the Right Rev. Benjamin B. Smith, D. D., Bishop of Kentucky, were present and assisted in the ordination services.

## NOTICES.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

A meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union will be held at the Depository, No. 28 Ann Street, on Wednesday, 6th October, at 9 o'clock, A. M.

The Managers are respectfully requested to attend without further notice. By order,

October 1, 1841. B. O. PEERS, Secretary.

### EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be held at the Sunday schoolroom of St. John's Chapel, on Wednesday evening next, at half past 7 o'clock.

The present state of the Treasury makes a full attendance important.

October 1, 1841. G. G. VAN WAGENEN, Sec.

### GENERAL THEOLOGICAL SEMINARY.

The Stated Triennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. John's Chapel, in the city of New York, on Tuesday the 5th of October, at 5 o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

September 18, 1841.

### BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the "Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the city of New York, on Thursday, the 7th of October next, at 5 o'clock, P. M. P. VAN PELT, Sec'y.

September 18, 1841.

### GENERAL THEOLOGICAL SEMINARY.

The next session of this Seminary will commence on Monday, the fourth day of October. The students and applicants for admission will assemble in the Chapel at twelve o'clock on that day. The applicants for admission are requested to present their testimonials during the preceding week, or early on that day, to one of the Professors. BIRD WILSON,

Seminary, Sept. 20, 1841. Dean of the Faculty.

### ASSOCIATE ALUMNI.

The Triennial Meeting of the Associate Alumni of the General Theological Seminary, will be held at St. Luke's Church, in the city of New York, on Wednesday, Oct. 6th, at half past 5 o'clock, P. M.

ANTHONY TEN BROECK, Rec. Sec'y.

September 25, 1841.

*Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.*

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Vandx.
Carder, Rev James D, 663 Broadway
Cooke, Rev James W., 46 Cliff.
Cushing, Rev. John T., Theological Sem. Twentieth.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pine, Rev. Smith, Eleventh street, near Fifth Avenue.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Trevett, Rev. Russell, Theological Sem, Twentieth.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

*Brooklyn.*

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

*Williamsburgh,*

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

*Jersey City, N. J.*

Barry, D. D., Rev. Edmund D., Essex-street.

## CALENDAR.

OCTOBER.

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
31. Twenty-first Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
4. Thanksgiving Day; unless another day be appointed by the civil authority.
7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.
21. Twenty Fourth Sunday after Trinity.
[The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

## ACKNOWLEDGMENTS.

### MISSION IN WISCONSIN.

The subscriber gratefully acknowledges the receipt of Fifty Dollars from Mrs. Isaac Jones, for the planting of a Mission in the Territory of Wisconsin.

JAMES LLOYD BRECK.

### NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Collection from St Luke's ch, Rev J M Forbes, rector, $48 07. Association of St George's Church, for the promotion of Christianity, Rev Dr Milnor, $50. Christ Church, Balston Spa, Rev Deodatus Babcock, $2. Trinity ch, Lansingburgh, Rev A T Twing, $5. St John's ch, Troy, Rev R Cox, $10. St George's ch, Flushing, to constitute the Rev F I Goodwin, a life member, $25. Trinity ch, New Rochelle, to permanent fund, $5. St Peter's ch, Peekskill, by J Seymour, Esq, Treasurer, $2 50. St James' ch, Hyde Park, Rev Reuben Sherwood, D D, $10. Emanuel ch, Little Falls, Rev W S Bartlett, $2 50. Trinity ch, Fairfield, Herkimer county, Rev Wm Baker, $2. Total amount, $162 07.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

New York, September 29, 1841.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Turner, $1. Rev Fortune C Brown, missionary, Westfield, Oneida county, $1. St Paul's ch, Troy, Rev R B Van Kleeck, rector, $25. Rev Lot Jones, $1. St Philip's ch, Putnam county, Rev Eben Williams, rector, $3. A lady of Balston Spa, by Rev D Babcock, $1. Trinity ch, Lansingburgh, Rev A T Twing, $5. St George's ch, Flushing, to constitute the Rev F J Goodwin a life member, $10, and for disposable fund $15 50—$25 50. Trinity ch, New Rochelle, Rev T W Coit, rector, $20. St Peter's ch, Peekskill, by J Seymour, Esq, Treasurer, $2 50. St James's ch, Hyde Park, Rev Reuben Sherwood, D D, $8. Emanuel ch, Little Falls, Rev Wm S Bartlett, $2 50. Trinity ch, Fairfield, Rev Wm Baker, $2. Total, $97 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

New York, September 29, 1841.

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society:

From the Association of St. George's ch, for the Promotion of Christianity, Rev. Dr. Milnor, rector, $50. From Trinity ch, New Rochelle, by the Rev. Dr. Coit, rector, $14. From Christ ch, Hudson, by Rev. P. T. Babbit, rector, $5, less discount 40 cts., $4 60. Total, $64 60.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.

September 30, 1841.

### FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From B O Davis, Treas, Louisville, Ky, for Texas, $4; St Ann's parish, Fishkill Landing, through Rev F Clarkson, $33; Association of St George's ch, for Promoting Christianity, amount appropriated to Foreign Committee, 1841, through Rev Dr Milnor, $500; collection at missionary meeting, St Ann's ch, Brooklyn, by Rev B Eaton, for church at Galveston, Texas, $158 61; St Philip's Putnam county, N Y, from Rev Eben Williams, $3. Total, $689 61. J. SMYTH ROGERS, Treasurer.

New York, September 29, 1841.

### DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 15th ult., has received the following contributions, viz.

From an "Episcopalian," offerings for Kemper College, $1; "a friend to missions," $10; Mrs M B Botetout, King George's county, Va, $5; Mrs J B Alexander, King George's county, Va, $1; St Peter's ch, Westchester, N Y, per Rev Mr Powell, $17 50; the association for the promotion of Christianity, of St George's ch, N Y, per Rev Dr Milnor, $500; Grace ch, Clarksville, Georgia, (a missionary station,) per Rev J B Gallagher, $41 50; —— ch's, Florence and Tuscumbia, Alabama, (a missionary station,) $7 56; the ladies' sewing society of St Luke's ch, West Troy, N Y, per Rev W H A Bissell, $5. The Rev S B McBurney, being part of the collection at the chapel of the Boston City Missionary Society, $5; St Mark's ch, Blanford, Mass, by the hands of the Rev H H Bates, $2; Trinity ch, Cornish, N H, by the hands of the Rev Mr Smith, $4; a family in Saccarappa, Maine, for the benefit of Bishop Kemper's mission, $5; the missionary society of St Matthew's ch, Boston, by the hands of the Rev J H Clinch, rector, $5; "a friend," for Domestic Missions, 5—$26—by the hands of F H Stimpson, receiving agent, Boston, Mass. Total, $614 56.

J. D. WOLFE, Treasurer.

September 29, 1841.

### PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From All Saint's ch, New York, Rev B I Haight, rector, collection for Missionary fund, $56 75. St George's ch, New York, Rev Dr Milnor, rector, annual appropriation, for Education fund, $50, and Missionary fund, $100. St Peter's ch, Westchester, Rev Wm Powell, rector, for Education fund, $16 96, and Missionary fund, $25. Church of the Epiphany, New York, Rev Lot Jones, for Education fund, $10 86, and Missionary fund, $11. St Paul's ch, Red Hook, Rev R Kearney, collection for Education and Missionary fund, $12. Grace ch, Canton, Rev Mr Brayton, for Education and Missionary fund, $12. Female Education and Missionary Association of St Paul's chapel, New York, Mrs Berrian, Treasurer, for Education fund, $13, and Missionary fund, $65 50. Emanuel ch, Little Falls, Rev W H Bartlett, for Education fund, $5, and contributed by Parochial Missionary Society of same church, for Missionary fund, $17. Trinity ch, Albany, Rev J Dowdney, for Education fund, $1 50, and Missionary fund, $4. Christ ch, Hudson, Rev P T Babbit, rector, additional contribution, for Missionary fund, $3. Calvary ch, New York, Rev Charles Jones, rector, for Education fund, $2 51, and for Missionary fund, $4. St Paul's ch, Sing Sing, Rev C H Halsey, rector, for Education fund, $18 04, and from the children of Sunday school of same church, for Missionary fund, $4 65 Christ ch, Paterson, Rev S Davis, for Education fund, $1, and for Missionary fund, $1. Total amount, $434 77.

C. N. S. ROWLAND, Treasurer,

September 29, 1841. 55 Water street.

### JUST PUBLISHED,

*By J. A. Sparks, at the office of the Churchman,* 111 Nassau street,

DR. HODGES' ESSAY ON THE CULTIVATION OF CHURCH MUSIC.

Price 18 cts.

Oct. 2.—tf.

### PEW IN ST. GEORGE'S CHURCH.

FOR sale, a Pew eligibly situated in the middle aisle of St. George's Church, Beekman street. It now produces a rent of $40. Price, $400. Apply at No. 70 Church street. Oct. 2.—3t.

### ST. PAUL'S COLLEGE.

THE next Session of St. Paul's College, College Point, L. I., will commence on Monday, 4th of October. 1t.

### IMPORTANT TO THE CLERGY.

THE subscriber has just received "An Essay on Gothic Architecture, with various Plans and Drawings for Churches, Designed chiefly for the use of the Clergy." By the Right Rev. John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont.

The clergy attending the approaching State and General Conventions will do well to call and examine the bove. It is nearly out of print.

ALEXANDER V. BLAKE.
54 Gold, corner of Fulton street.

HOPKINS' PRIMITIVE CHURCH.

He has also a few copies of the Primitive Church, compared with the Protestant Episcopal Church, by the same author. Oct. 2.

### PALMER'S TREATISE ON THE CHURCH,

EDITED BY BISHOP WHITTINGHAM.

THIS day is published, a Treatise on the Church of Christ. Designed chiefly for the use of Students in Theology. By the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited, with Notes, by the Right Rev. W. R. Whittingham, D. D, Bishop of the Protestant Episcopal Church in the Diocese of Maryland. 2 vols. 8vo., handsomely printed on fine paper.

*In a few days will be ready*

THE EARLY ENGLISH CHURCH;

Or Christian History of England in early British Saxon and Norman Times. By the Rev. Edward Churton, M. A. With a preface by the Right Rev. Bishop Ives. To be printed uniform in size and binding with the Devotional Library.

D. APPLETON & CO, Publishers.

Oct. 2. 200 Broadway.

### REPRINTS OF OLD ENGLISH DIVINES.

THE attention of Ministers, Students, &c., is respectfully invited to the series of reprints of the writings of some of the sterling old English Divines, now in course of publication, under the general title of the

DEVOTIONAL LIBRARY.

*The following volumes have already appeared:*

Disce Mori, Learn to Die: a Religious Discourse, moving every Christian man to enter into a serious Remembrance of his End. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo, elegantly ornamented.

Meditations on the Sacrament.—Godly Meditations upon the most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. royal 16mo., elegantly ornamented.

Heart's Ease; or a Remedy against all Troubles, with a Consolatory Discourse, particularly addressed to those who have lost their friends and dear relations. By Symon Patrick, D. D., sometime Lord Bishop of Ely. 1 vol. royal 16mo., elegantly ornamented.

A Discourse concerning Prayer and the frequenting Daily Public Prayers. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Edited by Francis E. Paget, M. A., Chaplain to the Lord Bishop of Oxford. 1 vol. royal 16mo., elegantly ornamented.

Sacra Privata: the Private Meditations, Devotions, and Prayers of the Right Rev. T. Wilson, D. D., Lord Bishop of Sodor and Man. First complete edition. 1 vol. royal 16mo., elegantly ornamented.

Thoughts in past Years. A beautiful collection of Poetry, chiefly Devotional. By the Author of "The Cathedral." 1 vol. royal 16mo., elegantly printed.

☞ These volumes will be followed by others of equal importance.

D. APPLETON & CO, Publishers,
200 Broadway.

D. A. & Co. respectfully beg to state, that their stock is now very complete in the several departments of Theology, to which additions are constantly being made. They have just issued their Catalogue of Imported Books, to which the attention of ministers is invited. Oct. 2.

### MODERN THEOLOGICAL BOOKS.

TO CLERGYMEN, STUDENTS, &c. &c.

BARTLETT & WELFORD,

*Booksellers and Importers, No. 229 Broadway,*

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And a variety of other equally standard and valuable Works.

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October 2—tf

### GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

JUST PUBLISHED, A BOOK FOR BEGINNERS, or, A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Symon Patrick, D. D., sometime Lord Bishop of Ely. Fine muslin, and Library bindings.

THE FESTIVALS AND FASTS OF THE CHURCH—*a series of Familiar Conversations between a* GODMOTHER *and* CHILD. *For the use of Young Persons.* 360 pp. 18mo. Fine muslin.

A CALENDAR OF SCRIPTURE LESSONS FOR THE YEAR 1842, FOR THE USE OF YOUNG PERSONS.

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JOHN W. MITCHELL, *Treasurer*,
or DANIEL DANA, JR., *Agent*,

Oct. 2—3t *Church Depository*, 28 Ann-street.

### THEOLOGICAL LIBRARY AT AUCTION.

ON THURSDAY Evening, October 7th, will be sold by Royal Gurley, at the New York Long Room, 169 Broadway, a large and valuable collection of Theological Books, from two Private Libraries, (one of them a clergyman's, deceased,) embracing many desirable works. Catalogues will be ready 3 days before the sale. Oct. 2.

### CHURCH AND PARLOR ORGANS, AND SERAPHINES.

THE subscriber begs leave to inform his friends and the public in general, that he has commenced manufacturing the above articles of the very best quality. Having been practically engaged in every branch of the business for upwards of 20 years, (for the last 9 with Mr. H. Erben of this city,) he flatters himself he can give perfect satisfaction to all who may favor him with their commands. W. F. BERRY,

*Manufactory* 140 *Fulton-street, New York*

N. B. Instruments tuned and repaired, packed or removed, on the shortest notice, either in town or country. Oct. 2.

### CHEAP BOOKS.

J. A. SPARKS HAS FOR SALE,

*At the Office of the Churchman,* 111 *Nassau-street,*

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works, 3 vols.
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Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84.
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order.
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
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Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.

Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
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The Boston Handel and Haydn Society's Collection of Church Music.
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Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

### A YOUNG ENGLISH LADY,

A COMMUNICANT in the Church, desires a situation as Private Governess. She is accustomed to teach, familiar with all the branches of an English education, and competent to instruct in the rudiments of French and Music.

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Right Rev. Bishop Elliott, *Savannah.*
Rev. Drs. Taylor, Schroeder, Seabury, and M'Vickar; and F. A. Tracy, Esq.—*New York.*

Sept. 25.

### TO PARENTS.

A GENTLEMAN AND WIFE, of liberal education, and large experience, in a healthy location near the city, have devoted themselves to the education, moral, intellectual, and physical, of three beloved children. The undoubted result is, the progress in one year of at least three years. Two or three additional pupils will be received, soon, whose tuition, if similar progress be not made, will be remitted.—Those having children for whom special, permanent, and parental care is desired, may apply No. 132 Nassau street, New York. Sept. 25--3t$

### IMPORTANT TO TEACHERS.

ARITHMETIC;

ON THE PRINCIPLE OF HASSLER AND LACROIX;

BY THE REV. W. F. WALKER, A. M.,
Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representatives of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept. 23, 1841.—tf.

### MISSES EDWARDS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841. 6t.

### IN THE PRESS,

AND will be published on Wednesday next, at this office,

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC,

BY EDWARD HODGES, MUS. DOC.

Late of Sidney Sussex College, Cambridge, (Eng.) and now Director of the Music of the Parish of Trinity Church, New York. Sept. 25.

### THE CHURCH ALMANAC FOR 1842,

JUST published and for sale at the Depository, 28 Ann-street, at $30 per thousand, $4 per hundred, and 6 cents single. Sept. 25.

### TO MINISTERS, STUDENTS, &c.

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY received, and for sale by the Importers,

D. APPLETON & CO.
200 Broadway.

Ninety-six Sermons, by the Right Rev. Lancelot Andrews, sometime Lord Bishop of Winchester. 3 vols. 8vo.

A Body of Divinity, or the Sum and Substance of the Christian Religion. Collected and arranged by James Usher, D. D., Archbishop of Armagh. A new edition, edited by Hastings Robinson, D. D. 1 vol. 8vo.

Catena Acnea—Commentary on the Four Gospels, collected out of the Works of the Fathers, by S. Thomas Aquinas. Vol. 1—to be completed in 4 vols.

Ecclesiastical Annals, by Frederick Spanheim, D. D., translated from the German. With Notes, &c., by the Rev. George Wright. 1 vol. 8vo.

Ecclesiastical Biography of Lives of Eminent Men connected with the History of Religion in England. By Christopher Wordsworth, D. D. Third edition, in 4 vols. 8vo.

Lectures on Justification, by John Henry Newman, B. D. 1 vol. 8vo.

Lectures on Romanism and Popular Protestantism, by John Henry Newman, B. D. 1 vol. 8vo.

The Remains and Occasional Publications of the late Rev. John Davidson, B. D., formerly of Oriel College, Oxford. 1 vol. 8vo.

(*List to be continued.*)

### FOR SALE AT THIS OFFICE, PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.

Sept. 25—tf

### NEW BOOKS.

BERRIAN'S Family Prayers, new and enlarged edition, 50 cents.
Thornton's Family Prayers, 7th edition, 75 cts.
Remains of the late Rev. B. D. Winslow, edited by Bishop Doane, $1 50.
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Wilmur's Episcopal Manual, $1.
Bishop Doane's Brief Examination of Oxford Divinity, 50 cents.
A Peep into Tract No. 90, 25 cts.
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Together with many other New Episcopal Works, just received and for sale by

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### THEOLOGICAL SEMINARY

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Rev. EDWARD R. LIPPIT, A. M., Professor of Pastoral Theology and Church Polity.

Rev. JOSEPH PACKARD, A. M., Professor of Biblical Literature.

Rev. WILLIAM SPARROW, D. D., Professor of Ecclesiastical History.

*Qualifications for Admission.*

Every person producing to the Faculty satisfactory evidence of his having been admitted as a candidate for holy orders, with full qualifications, according to the canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of moral and religious character, and of classical and scientific attainments; and in general, of such dispositions and habits as may render them apt and meet to exercise the ministry.—*Extract from the "Rules for the Government of the Seminary."*

☞ The next session will commence on Wednesday, the 29th of September. Candidates for admission will assemble on that day at 4 o'clock, P. M., in the Library Room, for examination.

By order of the Faculty.

E. R. LIPPITT, Secretary.

Theological Seminary, July 30, 1841.

Sept. 11—4t

### CHURCH & PARLOR ORGANS FOR SALE.

The subscriber offers for sale the following organs:
ONE LARGE CHURCH ORGAN, with three sets of keys and pedals, twenty-two stops, couplers, &c. Dimensions, 19 feet high, 14 feet wide, 8 feet deep.
TWO SWELL ORGANS, calculated for small churches. Dimensions, 9 feet high, 5 feet 7 inches wide, 3 feet 3 inches deep.
ONE SMALL CHAPEL ORGAN, of four stops.
TWO PARLOR ORGANS, in elegant cases.

The above organs are now finished, and can be shipped immediately. Apply to HENRY ERBEN,

Sept. 18—tf. Centre street, head of Canal.

GOVERNESS WANTED, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t$

### DR. BARRY'S CLASSICAL & COMMERCIAL ACADEMY,

*No. 411 BROADWAY,*

IS Re-opened for the reception of Students after the August Vacation. For cards containing terms, &c. apply at Mr. Lockwood's Bookstore, or to the Principal as above mentioned. Sept. 11—4t$

### MRS. & THE MISSES WOOD'S

*Boarding and Day School for Young Ladies,*

No. 42 BARROW-STREET, WASHINGTON SQUARE,

RE-COMMENCED on the 9th inst. The system so successfully pursued, of allowing Day Pupils the advantage of preparing their lessons under the superintendence of one of the Teachers, in a great measure obviates the difficulty of studying at home.

Sept. 11—6t

### LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.

September 11. tf

### DR. BERRIAN'S FAMILY PRAYERS.

A NEW Edition, revised and enlarged by an addition of more than fifty pages to the original work. By the Rev. William Berrian, D. D., bound in muslin and roan, for sale at the CHURCH DEPOSITORY,

28 Ann-street.

*Where also may be had,*

Bibles, Dr. Coit's Bible, Testaments, Prayer Books in variety, also rubricated; Life of Bishop Heber, Standard Works &c. Aug 28—2m.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in the country churches throughout England. Aug. 7.—yly

### WM. PEASE,

MUSIC PROFESSOR, (FROM LONDON,)

*Organist, and Director of Music,*

TEACHER OF THE PIANO FORTE, ORGAN, AND SINGING,

RESPECTFULLY announces to the Ladies and Gentlemen of the city, that he continues to give Instructions on the Piano Forte, Organ, and in Singing, either at his residence, or at the residence of the pupil.

TERMS.

At the residence of the pupil, $30 per quarter.
At my residence, 25 " "

The subscriber would mention, that he has received his musical education under several of the first masters in the city of London; and having been an instructor of music in this country for several years, he hopes by unremitted attention to his profession, to merit a liberal share of patronage.

REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

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| Rev. James M Matthews, D. D. | Rev. Samuel Seabury, D.D |
| | Henry Havens, Esq., |
| Rev. John M. Macauley, | B. A. Mumford, Esq. |
| J. D. Keese, Esq., | H. H. Reynolds, Esq., |
| James B. Wilson, Esq., | Timothy Clough, Esq. |

*Residence, No. 90 Fourth street, 2d door from Amos.*

Sept 4—tf

### CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

*Dimensions*—19 feet high—14 feet wide—8 feet deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to HENRY ERBEN,

Centre-street, head of Canal-st.

June 12—tf

### TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

## POETRY.

**For the Churchman.**

*Mr. Editor*,—I send you a translation of the celebrated hymn entitled "Dies Irae," which forms a prominent part of the Requiem, or Service for the Dead. The original may be found in the Encyclopedia Americana, vol. 4, p. 234, where the poem is ascribed to Thomas de Coclanos, a minorite of the thirteenth century. Goethe has introduced some stanzas of it into his Faust, and Scott has a paraphrase of part of it at the close of the Lay of the Last Minstrel, from which the two first lines are adopted. The translation you will perceive is not *exact*, but will at all events serve to give a tolerable idea of the original. It may not be amiss to state, by way of explanation, that the Sybilline verses which had been interpolated and corrupted during the early ages of Christianity, contained allusions to the coming of the Messiah, and to other parts of the history of the true faith, and hence were looked upon with respect even at the late period at which this hymn was composed.

### DIES IRAE.

"That day of wrath! that dreadful day
When Heaven and Earth shall pass away!"
(As David and the Sybil say.)

How terrible that hour will be!
When the whole world the Judge shall see,
Judging all things most righteously!

The trumpet, scattering fearful sound,
Shall wake the slumberers under ground,
And summon all, the throne around!

Nature and Death shall start with fear,
When, from their graves, the dead appear,
The sentence of that day to hear!

Then, shall the Book be opened—nought
Be secret—but each deed and thought
Of all men be to judgment brought.

And when the Judge his seat hath ta'en,
Each hidden thing shall be made plain—
Nothing unpunished shall remain!

Whom, shall I wretched! then adjure?
How speak—my safety to assure—
When scarce the righteous are secure?

King! of tremendous majesty!
Thou savest all who come to thee—
Fountain of mercy! rescue me!

Jesus! remember me, I pray!
For me, thou camest on earth to stay—
Let me not perish in that day!

Thou hast redeemed me from the stain
Of sin,—with blood, and toil, and pain!
Let not such suffering be in vain!—

Just Judge of vengeance! ere thy throne
Is set in wrath, for me atone,
Ere my eternal doom be known!

I groan, as one with guilt oppress'd—
In shame my countenance is dress'd—
Lord! give a suppliant sinner rest!

Thou! who didst pardon Mary's sin—
And bad'st the thief to enter in
To heaven with thee, my trust has been.

My prayers unworthy are t' aspire
To thee! yet grant my soul's desire,
And save me from eternal fire!

Among thy sheep, O let me stand,
Far from the goats—amid that band
Whose place is at thine own right hand.

And when the accursed are put to shame,
And driven to devouring flame,
Among the blessed be my name!

Suppliant and in the dust, I pray
With contrite heart; O, in that day,
Be thou my guardian and my stay!

Fearful and dread that day will be!
How shall we from its terrors flee?

Sinners for judgment are arrayed;
Lord! spare the beings thou hast made!

Gulielmus.

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The following speeches are reported as part of the proceedings which took place at "The Collation in the Music Hall" on the day of the Consecration of the Parish Church at Leeds:

Dr. Hook:—Ladies and Gentlemen, during the time that the American Colonies which now form the United States, were united with this country, this country most grievously neglected its religious duties. The Church was there neglected; but the Church still exists; and no sooner was the independence of the United States declared, than Presbyters were sent over from America to be consecrated as Bishops in England and in Scotland. Since that time that Church, as most persons in this room know, has gone on thriving beyond our most sanguine expectations. (Hear.) But there was a natural jealousy between the two countries when first the independence of the United States was declared, and the Legislature of this land would only permit the Archbishop of Canterbury to exercise his Episcopal functions in favor of those persons who had been sent over from the United States on condition that they should not thereby acquire a right, or be permitted, to officiate in our pulpits. That restriction, through the influence of the Archbishop of Canterbury and the Archbishop of York, was, during the last Session of Parliament, happily removed. (Cheers.) There was a most eminent and distinguished Divine in America with whom I had long corresponded, with whose virtues I was well acquainted, and I immediately wrote to that Right Rev. Prelate, and suggested that, the restriction having been withdrawn, it would be well if he would condescend to come over and preach the Consecration Sermon at our Church. (Cheers.) When that letter arrived, that Right Rev. Prelate seemed to think much of three thousand miles; he wrote to say that it was quite impossible to come; but before the night had passed over his head he had discovered that things impossible did sometimes come to pass, and the same post that brought me his refusal, brought me another letter to say that he would come. (Loud applause.) And come he has; and he has been received by the Bishops, the Clergy, and the Laity of the Church of England in a manner for which his heart will ever be grateful. He has heard it stated by the Archbishop of Canterbury that he thinks the connection between the two Churches will be the surest means of promoting peace between the two countries. (Hear and cheers.) You have heard how he has been received by our beloved Metropolitan, and you yourselves, I know, will gladly thank him for the kind service he has rendered us; and you, I am sure, will delight to second, what his Grace has commissioned me to propose, that the Rt. Rev. Prelate, the Bishop of New [illegible], be requested to publish that Sermon. ([illegible]oud cheers.) On Saturday next he sails [illegible] his native land. We wish him a good [illegible]ge, and say to him and his Church—God speed. (Cheers.) I propose that we drink—

"The health of the Bishop of New Jersey."

(Drank with loud applause.)

The Bishop of New Jersey—Ladies and Gentlemen: this is not my first introduction to the Churchmen of Leeds. I had known them long by report; and it was my pleasure not long after my arrival here to be introduced on an occasion of great interest by my beloved friend, your admirable Vicar. It was then that I first knew how English Churchmen could appreciate, and express their appreciation of, the loftiest talents, the noblest virtues, the most unreserved services, given up to the glory of God, for the good of man, and the edification of the Church. And never shall I forget the exultation with which I entered into the reception that you then gave to my worthy friend your Vicar. Happy was I to be received by such hearts, with that enthusiasm which was then expressed. Since that time I have been permitted by the good Providence of God to accomplish such purposes as my very limited time in England would allow, in visiting the more important and interesting portions of the country; considered chiefly in what most interests me, its ecclesiastical character. And as it was through the kind and affectionate interest of your Vicar that my voyage was undertaken, so it has been ordered, in the providence of God, that my farewell to England should be taken here, in his presence, and among you. (Cheers.) Permit me to say, that while, as it has been just stated, I have been received as a Bishop of the Western Church with the highest consideration and the warmest affection—while I have received at the hands of his Grace the Archbishop of Canterbury, the Bishop of London, and let me especially say, of your own admirable Bishop, the most affectionate attention—it has been reserved for me this day, and on this occasion, to receive most courteous attention at the hands of him, your venerable and venerated Metropolitan, by whose side it is my pleasure and my privilege to sit. (Cheers.) My excellent friend, your Vicar, has truly stated to you that my first decision was that I could not accept his invitation; not so much from any consideration of the distance as from what then seemed to be urgent domestic reasons. It was one of the occasions on which I have been led to believe, and to know that second thoughts are best; and you will give me credit when I say that the interval between the first and the second thought was exceedingly short. (Cheers.) My purpose in coming to England was, first to assist at the Consecration of your noble church, so happily consummated to-day, through the good Providence of God; and then to open rather than renew, under the permission given by the act to which my friend has alluded, that Catholic intercourse between the Churches (Hear) which I cannot justly say had been suspended, because it had never in reality existed. My purpose in coming to England is effected. I have received from the hands, and I know, from the hearts, of the two Archbishops, the expressions of their kind regards for myself, and more important still, the expression of their deep paternal interest in the youthful Church of which I am a Bishop. Permit me to say, that I use the term "paternal," because I wish to respond for myself and the Church of which I am a Bishop, to the term the Lord Archbishop was pleased to express, when he spoke of the "filial" feeling towards the English Church which had actuated me in undertaking my journey to this country. (Hear.) I am glad that he should have entered into my feelings, and have used, in the course of his own observations, such a term as that towards the Church to which I have the honor and the privilege to belong; and allow me to state, that in speaking thus I speak for the Church of which I am a Bishop, which, in its preface to the Book of Common Prayer, next to Almighty God, expresses its gratitude for nursing care and protection to the Church of England. (Hear.) Happy shall I be to carry home to the daughter Church, the report which every where, from one end of the kingdom to the other, it has been my highest pleasure to gather, with increasing confirmation at every step, that in the mother Church, and through its influence, the highest, noblest, and most extended interests of Christian men are supported, encouraged, and about to be carried into effect, with a zeal and a fervor, an impulse and a perseverance, unknown in modern times. Language would fail me should I attempt to express my gratification on witnessing the great interests of Catholic truth engaging the hearts, and enlisting in its support the best, and truest, and noblest sons of this the noblest country in the world. (Cheers.) May it be manifested here in the multiplication of your churches, and the strengthening of every benevolent interest which has relation to Christianity, the elevation of the religious character of your universities and public institutions, the devising of new modes of extending the benefits of the Gospel to all who live under the shadow of your throne, through that noble enterprise which takes the whole world within the span of its benevolence, and contemplates the sending out to your Colonial dependencies, persons invested with that power and authority by which alone a Church can be properly directed, and through which alone the full measure of Christian privileges and Christian blessings can be conveyed to any people. (Cheers.) The plan of your Colonial Bishoprics I shall carry home, and cherish it in my heart of hearts. I am going very soon to meet our great Triennial Convention, in which and by which all the interests of the Church are controlled and directed; and I feel the highest thankfulness to God that I can set before them an example so inciting, which is so certain to meet with a full response in every heart, and to animate us to that only provocation of which Christian men should suffer themselves to be capable—the provocation to good works. (Cheers.) One word more, and only one. The zealous enthusiasm with which the sentiment of the venerable Archbishop of Canterbury, with regard to peace between the two countries, as stated by my excellent friend your Vicar, was received by this meeting, has not been lost upon my heart; and it shall not be lost upon those among whom it is my lot and my privilege to live. (Hear.) Permit me to say that true Americans have English hearts. (Cheers.) Whatever may appear to the contrary, originating either in the zeal of the political arena, or in the scurrilities of newspapers, I assure you that the truest interests of England are dear to the hearts of all true men and women in America. (Hear.) With the same breath and the same pulsation of heart they rejoice in the prosperity of England and in their own; and you owe it to us, and we owe it to you, for it is obligatory upon us both, to do what in us lies to promote our common Christianity. (Hear.) The fact is, that we are all as one in that bond which came down from heaven, which is designed to compass the earth, which cannot be affected by the changes of time, which cannot be influenced by the interests of earth, the bond of Catholic truth maintained in Catholic love. (Cheers.) I thank you from my heart, dear brethren, for all the kindness you have shown me; and I ask your prayers for me and for my Church, assuring you that mine will ever rise for you and yours. (The Right Rev. Bishop resumed his seat amidst loud applause.)

From "Conversations with Cousin Rachel," Part III.

[Copied from the Englishman's Magazine.]

### HISTORY OF AMBROSE HERNE.

At the time when this story begins, Oliver Cromwell was established in his power, and King Charles II. was driven from the kingdom.

Ambrose Herne, whose story you are to hear, was an orphan, and was brought up by his uncle; but you must know first who his parents were, before you are told about the life he led in his uncle's house. Stephen Herne, the father of Ambrose, was a tenant of Sir Francis Egerton of Marstone Hall, and lived in a farm of his till the rebellion began. His wife Mildred had been a waiting-maid to Lady Egerton, the mother of Sir Francis; and they were both much attached to the family. They lived happily and peacefully till the beginning of the troubles; but when Sir Francis raised a troop to serve the king, Stephen was among the first to belong to it; and he fought bravely and loyally in the good cause. He left his wife and his infant son at Marstone Hall, under the care of the good Lady Egerton; and when he died in battle, they remained there still, and Mildred was comforted and protected by her kind mistress; but though she bore her affliction patiently, she did not live many years after it, and the orphan Ambrose was soon left altogether friendless; for Marstone Hall was seized by the rebels, and Lady Egerton was taken to prison. It was then that his uncle Richard took him into his house, and brought him up with his own children.

Richard Herne had never served his king as Stephen had; nor had he, like Stephen, remained faithful to the Church, but had listened to the new teachers, who drew people away from their loyalty, and taught them that rebellion was no sin. After the king's death, he lived in ease and plenty; and his brother Stephen's farm was given to him, instead of being inherited by Ambrose. He let his nephew share in the plenty of his house; but Ambrose was not happy there. It was not because he had been deprived of his father's property that he was not happy—he was too young to think about that; but he could not forget his mother, nor those things which his mother had taught him. She had taught him to say the Lord's prayer and the creed as soon as he could speak, and these were never repeated in his uncle's house. She had taken him every Sunday to church; and as soon as he could read, she had made him follow the service in her Prayer-book, and join in the responses. But his uncle had no Prayer-book; and when he went to church, it was to hear the prayers said by the new ministers, after their own fancy. His mother had taught him to speak of holy things in few words, and those full of reverence; to fear to dishonor God's holy name; to go humbly and quietly into his presence; to kneel and to bow before Him. But in his uncle's house holy things were spoken of rashly, hastily, and disrespectfully. When they went to church, they did not uncover their heads; and when they prayed to the high God who is in heaven, it was in such a manner as would have been too bold to an earthly father or master. His mother had taught him to think with grateful pleasure and humble awe of the blessings of his baptism, and the vow which was then made for him; and to look forward to receiving the confirmation of those blessings, by the laying on of the bishop's hands, and renewing his vow before the congregation. She had taught him to look on, beyond this, to the other holy sacrament, which was to bring him into full communion with Christ and His Church. But his uncle thought lightly of sacraments, and renounced the authority of bishops. He followed one minister or another, after his own fancy, and obeyed none except as he felt inclined. His mother had taught him that God's word bids us honor the king; and his uncle told him that he had no king; for he who had reigned over England was now dead, and his son was a wanderer in a foreign land. Ambrose was not happy, for he could not forget his mother and her instructions. His heart never opened to his uncle; nor, indeed, did the hearts of Richard Herne's own children open to him. He was a stern man, not unkind in his family, but severe and rigid. He wished his sons and nephew to be religious after his notions of religion; and he talked much to them, and expected them to talk much of it. His eldest son, Simon, talked of it as much as he could wish, and in the very words that Richard taught him. He copied his father's manners, and was grave and strict like him. He wished to be thought religious; and so he made up for the want of a really religious heart, which would have produced a reverent and becoming demeanor, by affecting a constant seriousness.

The next son, Ralph, took a contrary turn; he was disgusted by the talk of which he heard so much, avoided his father's presence, and followed as much as he could his own inclinations.

Ambrose kept aloof, not understood by either; treated not unkindly, but feeling a continual loneliness of heart.

Richard Herne did not live at the farm near Marstone Hall, which had belonged to his brother Stephen, and Ambrose had never been there since he lived with his uncle; but when he was about fourteen, his cousin Simon, who was several years older than himself, was sent to the Marstone Farm to look after Richard Herne's concerns there, and Ambrose was sent with him to work under him, and learn farming. Ralph went too, and both were glad of the change; but their reasons for being glad were partly the same, and partly different. Both were glad to escape from the strictness and severity of Richard Herne's house, and hoped to enjoy more liberty and see more variety. Ralph looked forward only to this, and felt like a bird let out of a cage. Ambrose felt this, but he felt more besides; he longed to see his birthplace again, and to remember every spot where he had been with his mother. His heart was heavy when he thought of her, yet it beat fast, and seemed to be longing restlessly after something that he had lost; for he was sure that he had forgotten much of his mother's teaching, and had left off many of the good ways in which she brought him up; and he feared that he was altogether worse than he had been then.

When he came to Marstone, the trouble of his mind increased. Simon Herne did not look after his brother and cousin so closely as his father had done; when they had finished their day's business, he left them to follow their own devices; for he found that they paid little heed to the advice he gave them as to spending their leisure hours. They did not respect him, and so he had no influence over them. Ralph called him a hypocrite, and Ambrose did not love to look at his countenance. They used to amuse themselves together; for though Ambrose could not find a *friend* in Ralph; he found a *companion* in him; and sometimes he lost, in active sports and bold adventures, the yearning for his mother and her instructions which still followed him, and was more keenly awakened by recollections of the farm and its neighborhood; which sometimes saddened him so that he could hardly keep from tears, or pricked him like an evil conscience, because he did not now live as he had lived with his mother.

One Sunday evening in June, Ambrose wandered out alone; Ralph had gone home the day before to his father's, and Simon was gone to hear a second sermon, after listening to one of several hours' length in the morning, which had wearied Ambrose so, that he refused to go with him again. He could not make up his mind to listen to more of that loud preaching; and though it gave him pain when Simon told him, as he went away, that he had no religion, still he stayed behind, and thought sadly of all which had passed away from him; all which he thought he knew to be indeed religion, but which had left his half-instructed soul desolate and sad. He would not spend the Sunday evening in roaming about with a party of wild lads, who came to invite him out when Simon was gone; he could not bear to do that; he could not bear to hear them speak mockingly of religion. He thought Simon was not the right sort, but religion he knew and felt *was* a reality. He wandered out alone, trying to retrace the places which he had known in his childhood; he wandered on till he came into an orchard, and, passing through it, he came to a low door in a wall; he thought it must lead into the garden of the Hall, and he went in eagerly;—it was a sad deserted garden; the paths were overgrown; and here and there flowers were struggling through the thick underwood which covered the ground; he made his way among the briars and tangled copsewood, till he came out upon an open terrace, raised above the rest of the garden, on which the sun was shining as it sunk in the west. It was a bright summer evening; and the country spread below him looked beautiful in the low rays of the sun. On each side of the terrace-walk was a flower-border, neglected and overgrown, with weeds mixed among the flowers; but not so choked up as the flowers which he had passed before.

At the end of the walk there was an arbor overgrown with creepers, and by it a rose-tree in full bloom. Ambrose sat down upon the mossy seat within the arbor, and thoughts crowded upon him; for he remembered the spot where he now found himself, though the garden was so altered since he was last there. A lively recollection rose before his mind, of a summer evening like this, when a lady sat upon that seat in the arbor,—a lady advanced in years, who wore round her neck a lace ruff, and had on a dark colored gown, that hung about her in thick heavy folds. He called to mind that good Lady Egerton who used to speak kindly to him, and stroked his head and caressed him. He remembered playing near this arbor whilst his mother, dressed in black, stood by the lady's side. He thought he could see again his mother's pale, mild face; and the tears came into his eyes. Then, almost without thinking what he did, he stretched out his hand as he sat, and gathered a rosebud from the rose tree that stood close by; and as he held it, more recollections came into his mind. That lady had been talking earnestly to his mother, and whilst she talked had pointed to a rosebud; and he had heard some of the words she said, whilst he played quietly on the grass beside them. She had said that the bud must unfold slowly, and that any one who forced it open would spoil its beauty. So children's hearts burst open, she said, by degrees, to the love of God and of holy things, and would not at once show the love that was growing within them. Ambrose remembered that quite distinctly, and the thoughtful look with which his mother listened to the lady, and then the fond look with which she bent down her eyes on him. As he thought of it, his tears flowed fast. If he could but see his mother once again! If he could but hear her speak, and tell him the meaning of what he dimly remembered, and tell him what he ought to do; whether he had indeed grown so wicked as he sometimes feared he had; whether, as his uncle and cousin told him, he had no love of God. Had his heart shut up, instead of opening? Had his love lessened, instead of growing? He could not talk, as Simon did, about his love of God; yet he could not speak lightly, as he had sometimes grieved to hear Ralph speak. No one understood him; no one told him what he wanted to hear. He did not know where to find a guide; he felt as if every thing which he had begun to reverence in his childhood had been swept away, and was no where to be found. He did not know that the Church cannot be destroyed—that no human power can prevail against it. He did not know that the Church is a mother who cannot die—who will not forsake her children. He hid his face between his hands, and cried long and bitterly. When he looked about him again, the sun was set, and in the clear twilight sky one star was shining. He got up and walked back along the terrace, still holding the rosebud in his hand. Presently he saw a light through the trees; and looking in that direction, he guessed that it came from the old Hall, and went on towards it.

*(To be continued.)*

### COME, LORD JESUS.

Come, Lord Jesus, as a counsellor to guide us, as a rock to support us, as a friend to comfort us, as a fountain to supply us; come, Lord Jesus, in the day of fulness, and make us thankful; in the day of want, and make us contented; in the day of our sin, and make us penitent; in the day of affliction, and make us patient; in the day of temptation, and make us confident; in the day of sorrow, and make us joyful; in the day of health, and make us mindful of the day of sickness; in the day of life, and make us watchful against the day of death; in the day of sickness, and assure us of the blessed issue of our pilgrimage; in the day of death, and translate our souls into a glorious life: Even so, come, Lord Jesus.

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Aug. 21.—tf.

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December 5—tf.

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June 5, 1841. yr

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*(To be continued.)*

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Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
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Brooklyn, June 5, 1841.

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For further particulars, inquiry may be made of the Rev. Smith Pyne, Eleventh-street, near 5th Avenue; of Charles King, Esq., office N. Y. American; or of Dr. Smyth Rogers, at the office of the Contributionship Insurance Co., Wall-street. Aug. 14.tf

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